The Outlook

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CONTENTS FOR 23 OCTOBER, 1897

THE WEEK:

The New York Campaign 451
A Reciprocity Commission 452
The Mormons in Politics 452
Lake Mohonk Conference 453
Justice Field's Resignation 454
The Pensions Report 454
A Behring Sea Conference 454
Canada and the United States 455
Spain, Cuba, and the United States 455
Labor Agitation Abroad 456
Barnard College 456
The American Board 457
Canon Cheyne 458

EDITORIALS:

Hawthorne's Diary 458
A Radical Question 460
A National Issue 461
Charles A. Dana 463
The Spectator 464

CONTRIBUTED ARTICLES:

Canon Cheyne 466
By the Rev. W. C. Barker
The New Woman in Germany 468
By Margaret P. Boyle
Aids to the Devout Life.—IV. Browning's "Saul" 470
By Hamilton W. Mabie
Two Voices of Nature 472
By Lyman Abbott
Prisoners of Hope 474
By Janet B. Glen
Too Many Things 477
By Elizabeth Elliot

BOOKS AND AUTHORS:

An American Architect (J. W. Root) 478
The Country of Horace and Virgil (Boissier) 479
Books of the Week 480
Literary Notes 485
Books Received 486

THE RELIGIOUS WORLD:

The American Board 487
The Brotherhood of St. Andrew 489
The Lutheran Convention 491
Death of Dean Vaughan 491

CORRESPONDENCE 492
NOTES AND QUERIES 493
FOR THE LITTLE PEOPLE 497
THE HOME CLUB 499

The Outlook is a Weekly Newspaper, containing this week 68 pages.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

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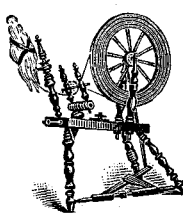

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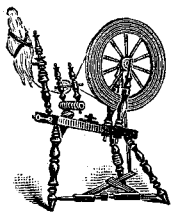

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The Outlook

Published Every Saturday

Vol. 57 October 23, 1897 No. 8

THE first important event in the New York municipal campaign last week was Colonel Waring's refusal of the nomination for Comptroller on the Henry George ticket, and the selection of ex-Postmaster Dayton to take his place. This change greatly strengthened the Henry George ticket within the Democratic ranks, inasmuch as Mr. Dayton—an anti-silver man who none the less supported Mr. Bryan last year—was the most popular candidate for Mayor before the regular Democratic Convention. His nomination was prevented only by Mr. Croker's dictation, and his acceptance of the Henry George nomination upon the platform of opposition to boss rule in the Democratic party almost restores to Mr. George's candidacy the prestige which it lost the previous week, when ex-Congressman Johnson, of Ohio, took the campaign into his own hands and ignored the demands of the Bryan clubs which had put Mr. George in nomination. The enthusiasm of the George Democrats still exceeds by far that of the regular organization. This fact was brought out most sharply at the Tammany ratification meeting, where the applause for the regular candidates on the city ticket was of the most perfunctory type, and—most surprising of all—the name of Croker was greeted with no inconsiderable volume of hisses. This does not indicate, of course, that the professional politicians, the opponents of restrictions on the liquor traffic, the advocates of a decrease in the tax rate at whatever cost, and the voters bound to be "regular" will not give to the Tammany ticket a large majority of the Democratic vote; but it does indicate that Mr. George will poll a considerable minority of the Democratic vote, and that, as in 1894, a considerable minority of Tammany adherents, from want of enthusiasm, will stay away from the polls. Mr. George, with characteristic optimism, expects to be elected, but, with equally characteristic public spirit, he declares that if he is not elected and Mr. Low is, the main purpose of his contest—better city government and especially the overthrow of bossism—will in large measure be accomplished.

❀

In the Republican ranks the campaign last week was continued upon the National lines laid down the week before. Senator Thurston, of Nebraska, was the star speaker at the largest mass-meeting, just as Senator Foraker had been at the ratification meeting. As a recent advocate of the free coinage of the American product of silver at the ratio of 16 to 1, he was naturally somewhat moderate regarding the necessity of perpetuating the gold standard, and consistently put the emphasis of his speech upon the supreme virtue of party loyalty. "I like a man," he said, "who has a party and supports it. A man who has a party and fails to support that party is as much a traitor as the man who turns on his country." General Tracy, in his speeches, has hardly referred to municipal issues. The most important aid given his canvass last week was the letter received from Secretary Bliss, declaring that "in view of the great conspiracy of '96 against the honor and safety of our Government, I, with thousands of others who have been formerly identified with the efforts for good city government, can only find present success for the desired end in the success of a Republican who shall declare and stand by Republican principles and policies, whether in municipal or State affairs." This strongly worded letter from a Cabinet Minister was, however, practically turned into a document for the Citizens' Union by General McCook, who, at a banquet given Mayor Strong on the night of its publication, referred to the effect of similar interference from Washington in behalf of the Republican organization when Judge Folger was its candidate for Governor in 1882. The adverse majority on that occasion was about 200,000.

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Mayor Strong referred to the Bliss letter in these terms:

> If it is requisite for Cabinet Ministers and United States Senators to be imported into New York to tell us that we are not Republicans if we don't vote for the nominee of one man, I am no longer a Republican of that kind.

These speeches were typical of the feeling of the better part of the Republicans of this city against the domination of the National machine in our municipal administration. These Republicans recall that not long ago Mr. Bliss himself said, "Every honorable Republican who loves his party must fight Platt to the bitter end," and they prefer in a city election the advice of Cornelius N. Bliss, their fellow-citizen, to that of Secretary Bliss, the member of the National Administration.

❀

Republicans who believe that commerce with other nations may add to our National wealth, even if we take the products of cheap labor in exchange for the products of dear, were gratified last week by the appointment of the Hon. John A. Kasson, of Iowa, as special Commissioner for the negotiation of new reciprocity treaties. The treaties arranged by the State Department under the McKinley Act, though chiefly with countries to which we sell manufactures and from which we buy raw materials, gave great satisfaction in the West, especially because our exports of flour were noticeably increased. Under the Dingley Law the fact that we already have a high tax on sugar and hides may make it more difficult for us to obtain concessions from the Spanish-speaking nations that granted them before; but the friends of the Dingley Bill claim that the power reserved to the Administration to impose additional duties on the products of nations inhospitable to our products will enable Mr. Kasson to extend materially our foreign markets. All are agreed that no better Commissioner than Mr. Kasson could have been selected. As Minister to Germany under President Arthur, as Minister to Austria under President Hayes, and as member of the Ways and Means Committee of the House of Representatives for many years preceding his diplomatic service, Mr. Kasson proved himself a man of exceptional ability. In his earlier life at least, he was, like most Iowa Republicans, a firm believer that foreign commerce is a source of National enrichment. "What you call protection," he declared in tariff debate of July, 1866, "amounts . . . simply to a system of equal robbery; taking from one home interest in order to pay another. . . . If we go on in the present plan of adding to the cost of everything we produce, there is not another country on the face of the globe that will contribute one cent to enrich the people of the United States. . . . The title of this bill should be changed so as to read 'A bill to prevent the diffused blessings of Divine Providence from being enjoyed by the people of the United States.'" If Mr. Kasson retains these sentiments he will enter most heartily into the new work assigned him.

❀

Wilford Woodruff, the aged President of the Mormon Church, has again brought forward the disturbing Church and State question in Utah, by a short sermon delivered in the closing hours of the autumn Conference in Salt Lake City. It was a dramatic little sermon, spoken after all the business of the Conference had been closed and preparations were being made for adjournment. Moreover, as President Woodruff remarked, it will probably be his last address to his people, as he is rapidly fading away. The point of it is found in these words: "The day has come when the mouths of Wilford Woodruff, George Q. Cannon, Joseph Smith, and the twelve Apostles should not be closed. It is said we should say nothing about politics; but God Almighty requires you to unite together; to unite in your temple work and in your politics. You should unite together to elect your City Council and all the State organization. The day has come when you must put aside Democracy and Republicanism, and you will not be taxed to death." It is never possible to tell just what influences are behind an utterance of the head of the Mormon Church. President Woodruff has been the center of most of the political bitterness which has disturbed Utah in the past six years. Other members of the high councils in the Church have been active in politics, and have in a partisan way caused bad feeling. But the only actions which have really resulted in deep anger and in aggressive warfare against Church interference in State affairs have come from the venerable leader. It was his vote in the Congressional election of 1894, cast early in the morning in such a way that his leaning could be seen, that affected the result to a marked extent. It was his criticism of

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Democratic candidates for Senator and Congress in 1895 which caused the reconvening of a Democratic State Convention and a strong declaration against the mingling of Church and State. A dozen other incidents of minor importance could be cited to show that his actions have tended largely, in the past few years, to a violation of the promise of the Church leaders not to interfere in the politics of the Mormon people. It is hardly to be believed that all these things could have come spontaneously from the President, who is regarded as an honest, almost guileless man, and there is a well-grounded suspicion that the ambition of George Q. Cannon, President Woodruff's first counselor, and the recognized active head of the Church, lies behind them. The Gentiles of Utah feel now that Mr. Cannon has an interest in the election of a non-partisan ticket in Salt Lake City, at the head of which is John Clark, one of the Mormons of the old school, who has interests largely in common with those of Mr. Cannon. The effect of the sermon is seen in the resignation of a Gentile who had a place on that ticket and who refused to run because the taint of the Church was upon it. The sermon has gone through Utah, and the Mormon people have been compelled to look upon it as the utterance of their "prophet, seer, and revelator," who is supposed to be in constant communication with God. The effect heretofore of such utterances has been the swaying of a large element of devout Mormons, and there is no doubt that unscrupulous politicians within the Church will use them to defeat any Gentile who may be nominated for office.

❀

The platform of the Lake Mohonk Indian Conference adopted last week at the annual session has no new planks, but the old ones are replaned and relaid with care. While rations are still dealt out in an indiscriminate way to able-bodied and feeble alike, while the spirit of Civil Service Reform is divorced from the practical application of the rules, and while appropriations for sectarian schools continue and those for the use of field matrons are withheld, there must be the same tone of regret and concern in the utterance of the friends of the Indian. Improvement in many directions is evident, notably in the condition of the Cheyennes and Arapahoes, and there was a note of hope and encouragement in the report from the Indian Territory made by the Hon. H. L. Dawes. This finds an echo in the platform, together with an expression of gratification at the decision which allows New York State Indians to attend the Carlisle and Hampton schools. Again the churches and missionary societies are urged to renewed effort for the Christianization of the Indians, that the religious training may keep pace with the excellent education which the Government is now giving. It is considered desirable that the platform should be of such a trustworthy character that all may stand upon it without fear. This year was no exception; it was adopted unanimously. But there are always subjects under discussion which command deep interest, though they may not be embodied in the formal declaration.

❀

Between the lines that commend the system adopted by the Superintendent of Indian Schools one may read an unexpressed desire to retain Dr. Hailmann in his present position; and in the paragraph on civil service one feels that more might have been said had it been deemed wise. So, too, a full statement might have been made of the annoyances, delays, and circumlocutions in Washington caused by the Indian division in the Department of the Interior, had the discussions of the Conference been compressed into a section of the platform. Duplication of work might be avoided and dispatch of business secured, it was said, could more individual responsibility be placed upon the Commissioner of Indian Affairs. These administrative questions were dropped, however, and nothing was adopted in the platform with reference to them. The Conference was well attended, the speaking was good, the weather was charming, and the spirit of the meeting was excellent. It bore immediate fruits in the way of practical righteousness. Miss Sibyl Carter, who came with the burden on her heart of not knowing where to find money to pay the seven teachers of her lace schools, sold more than three hundred dollars' worth of the beautiful lace made by her Indian women; and an effort made by Mr. Frank Wood to come to the rescue of the mission work in Dakota, which is in danger of ceasing for lack of three thousand dollars, resulted in gifts amounting to nearly eight hundred dollars handed quietly to him for this excellent purpose. On the whole, the meeting was one of encouragement and inspiration, and, in closing, the generous host declared that the Mohonk Conference was destined to outlive the Indian Bureau.

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In accepting the resignation of the Hon. Stephen J. Field as Associate Justice of the United States Supreme Court, to take effect on December 1 next, President McKinley recalls the fact that Justice Field's commission was received from Abraham Lincoln, and that he alone of Lincoln's appointees to the Supreme Court survives. The period during which Justice Field has held office—thirty-four years and seven months—is the longest in the history of the Court, though Chief Justice Marshall served within a few months of as long a time. The brother Justices of the present Court, in a letter replying to Justice Field's announcement of his retirement, rightly refer to his judicial career as one of distinction as well as of length. His learning, ability, cogency in argument, and faithfulness in arduous labor have been beyond dispute. Appointed chiefly because his legal and judicial experience in California had given him special knowledge of the land and mining laws of that State, and especially of the disputes relating to Spanish claims, Mr. Field soon showed that he was fully equipped to deal with greater constitutional questions. His tendency has been certainly conservative rather than radical, but even those who have dissented from some of the positions taken by him admit freely his thorough mental honesty and his intellectual force. He retires at the age of eighty-one with unimpaired faculties.

❀

It is now announced that the report of the Pension Commissioner for the last fiscal year shows another increase in the number of pensioners—an increase of some 13,000 upon the previous aggregate of 970,000. This increase, however, the Commissioner states, is due to the exceptional activity of the department during the last few months in disposing of long-pending claims. After 1898 he confidently expects that the number of pensioners will begin to diminish. That which is important about the report, however, is not the statement regarding the present number of pensioners, but the sensible recommendation made by the Commissioner to check the addition of names to the enrollment. The act of 1890, says Commissioner Evans, rightly provided that the pensions granted under it shall not be transferable to widows unless they had married their husbands prior to the passage of the act. This provision, the Commissioner urges, should be extended to pensions granted under all laws. The marriage of old soldiers by young women in order to secure life pensions has become, he says, a serious scandal. The women who sent their husbands to the war made sacrifices which entitled them to pensions. But there is no reason whatever why those who marry soldiers thirty-two years after the war is over should be paid by the Government for services rendered it during the rebellion. The importance of Commissioner Evans's suggestion is apparent when one recalls the consequences of the indiscriminate pensioning of the widows of soldiers in former wars. It is now 116 years since the surrender of Cornwallis at Yorktown, yet the pension report for 1894 gave the names, ages, and addresses of nine Revolutionary widows. The oldest of them was not born until twenty years after the last battle was fought. From the war of 1812, which ended 85 years ago, the number of widows on the rolls was over 4,000. It is now a generation since the Civil War ended. A generation hence the payment of its soldiers ought to be virtually completed. But a substantial burden will still remain for the succeeding generation unless we put a stop to the scandal of aiding by bounty the marriage of young women to veterans.

❀

Secretary Sherman's reply to Lord Salisbury's note conveying the decision of Great Britain not to take part in a Behring Sea conference in which Russia and Japan should participate expressed the surprise of the United States Government that at this late date Great Britain should withdraw from the Conference, as up to the twenty-third day of September that Government had fully expected that Great Britain would be represented in the Conference; it directed attention to the fact that the anticipated presence of Russia and Japan in the Conference was noted not only in written correspondence, but in the verbal negotiations between Lord Salisbury and Mr. Hay; the American Ambassador making specific reference to the participation of the two countries. In view, however, of the differences which have arisen, and of the declination of the British Government to take part in the Conference, the State Department proposed a conference between experts of Great Britain, the United States, and Canada, to be held at an early date. Meanwhile the Russian and Japanese delegates have reached Washington in time for the opening of the Conference, which will

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probably be on Wednesday of this week. The foreign officials in London, in their turn, expressed surprise at Mr. Sherman's surprise, but accept the suggestion of our Government that two conferences should be held, and Professor Darcy Thompson and a Canadian expert will attend the supplementary conference, which will also be held at Washington after the close of the Conference which opens this week. These conferences are purely deliberative and for the purpose of getting at the facts by the examination of expert testimony, but it is to be hoped that a definite decision of the long-discussed questions connected with the Behring Strait sealing may be reached as the ultimate outcome. It has been expected that the English Ministry would make a definite reply to the proposals of the American Commissioners regarding the question of a bimetallic conference. A largely attended Cabinet meeting was held in London on Saturday, but no announcement of the decision of the Ministry has yet been made.

❀

Last week we commented on the speech of the Canadian Premier, Sir Wilfrid Laurier, at the banquet of the Montreal Board of Trade. He has since spoken before another Board of Trade—this time at Toronto—and has confirmed the friendly sentiment towards this country expressed at Montreal. Replying to the criticism of protectionists that he had obtained only the denunciation of the German and Belgian treaties, and not direct preferential treatment for Canadian products in England, he declared that the free-trade sentiment in that country would not permit such a course. The only way of obtaining preference is by cheapening the cost of transportation. If Canadians can do this sufficiently, they will obtain a preference for their products in British markets. By the deepening of Canadian canals grain will be sent direct from Lake Superior to Liverpool. Another aid will be in the new fast Atlantic service between Canada and England, by which there will be no more than four days between land and land. Regarding his efforts to break down trade barriers between Canada and the United States, the Prime Minister said:

> Whilst I am most desirous to obtain a more developed trade with the great nation to the south, I shall not, in so far as I am the head of the Government, purchase that trade at the expense of the dignity of the Canadian nation. I am an admirer of the American nation. I am an admirer of their history, and it is only justice to say that in their history they have added many and many a noble page to the achievements of the human race. But whilst I make no hesitation to give my own views, I make no secret also to say that the first consideration in all our dealings with the American people is the dignity, the honor, of Canada.

He then mentioned his successful work in bringing about the removal of the cattle quarantine. He did not sympathize with the idea of an alien labor law, but if we insisted on boycotting Canadian workmen in the United States, then Canadians would apply the same law to our workmen. The Canadian Labor Law is nearly identical with our own; it does not interfere with the right of our citizens to engage in work across the border, any more than our law restricts Canadians from working here. In each case the only condition is that the hiring contract shall be made after and not before arrival in the country where the labor is to be done. According to the Toronto "Sun," the number of Canadians and Newfoundlanders who have come to the United States this season to work is estimated at seventy-five thousand.

❀

No formal reply of Spain to the much-discussed note presented by General Woodford several weeks ago has yet been made, but an informal report of its tenor indicates that it will be distinctly friendly in tone, although vague and uncertain in its promises; it could not very well be otherwise. Spain is reported as promising to do two things—to end the war, and to concede autonomy to Cuba. She can very definitely promise to grant autonomy, but she cannot very definitely promise to end the war. The announcement is formally made that she is unable to fix the exact date when the war will end, but that the Ministers are persuaded that it cannot continue long, the situation of the insurgents being critical and the success of the Spanish troops being sure; and administrative and economic autonomy is to be made effective before January. The Spanish Government, therefore, hopes that actual hostilities will end at an early date. The note calls attention to the reorganization of Spanish forces in the island which is shortly to be made, and declares that the pacification of the island would have gone on much more rapidly but for the aid of filibusters, who, under the shelter of the American flag, have continued to keep up the present rebellion. This reply was perhaps the only one to be expected; for, however the policy

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of the present Ministry may differ from that of its predecessors, consistency of tradition must be formally, if not actually, respected. From the point of view of observers in this country, the Spanish Government has little to hope in the way of a speedy suppression of the insurrection. General Blanco will be more humane, and very likely more efficient, than General Weyler, but he cannot rapidly change the conditions which have made the suppression of the rebellion in Cuba a very tedious affair.

❀

One of the greatest difficulties with which the new Liberal Ministry in Spain will have to contend is the financial situation. The report that the Bank of Spain has refused to advance $10,000,000 to the Government may or may not be true; the fact remains that the Government will have extraordinary difficulties in securing any further loans. The bottom of the treasury is distinctly within sight, and after two years of tremendous exertion in Cuba the situation remains practically unchanged. During that time about $200,000,000 has probably been spent, and an army of not less than 225,000 men has been placed on Cuban soil. For an exhausted country this is an astonishing display of energy; and although the army has proved utterly ineffective, and has been made ridiculous by the contrast between its achievements and its enormous superiority in numbers to the forces of the insurgents, it is impossible not to admire the pride and pluck which have made such a national effort possible. There has been a lamentable lack of generalship. The Spanish military policy has aimed to crush the insurgents by the massing of a great force, but the insurgents have been nowhere found in force; they have scattered and disappeared whenever the Spaniards have made a strong advance. The enormous force of Spain has been hurled into the air. The insurgents have succeeded in making the struggle a guerrilla war, and instead of being crushed by the Spaniards they have exhausted Spain.

❀

The recent Trades-Union Congress in England and the recent Socialist Congress in Prussia were both more conservative in their actions than the corresponding conferences a year or two ago. In England, however, the change in this respect was but slight, and was due almost entirely to the adoption of a resolution making the voting power of each organization represented depend upon the number of its bona-fide members. This virtually nullified the influence of the political labor clubs, which in England, as here, are much more radical than the trade organizations to which vast bodies of men have committed their industrial interests. In spite of this action, however, the resolution in favor of a drastic eight-hour law was passed by a vote of 923,000 to 111,000, and a committee was appointed to effect a federation of all the trades-unions in England for the purpose of mutual assistance during strikes and lockouts. Were this federation already effected, the striking engineers would now probably be assisted by a sympathetic assessment, though possibly all union laborers might be impoverished by a sympathetic strike. The entertainment of the delegates to this Congress by the Countess of Warwick again illustrated how far the aristocracy of England differs from that of the Continent —and also from that of our own country—in its attitude toward labor organizations. In Prussia the Socialist Congress made an all-important step in the direction of practical opportunism for the advancement of social reforms as against a doctrinaire insistence upon social revolution or nothing. It was resolved that hereafter when the Socialist candidate for the national legislature is defeated on the first ballot, and choice must be made on the final ballot between the candidates of two of the more conservative parties, the Socialist voters shall no longer remain away from the polls, but support the conservative candidate who stands against the increase of the army and of indirect taxes, and favors the abrogation of certain laws inimical to labor. This resolution promises alliances between Liberals and Socialists, if not a new progressive party.

❀

The corner-stone of Fiske Hall, completing the buildings for Barnard College in this city, was laid under the most auspicious conditions on Saturday afternoon last. The day, although very hot, was perfectly adapted for out-of-door exercises, and the beautiful scenery which lies all about the College could not have suggested more effectively its educational value. Dr. Low spoke briefly, and Miss Emily James Smith, the Dean of the College, and Mr. Joseph H. Choate also made short addresses. Mr. Choate's wish that there were two Dr. Lows, one for Co-

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lumbia College and one for the Greater New York, was cheered to the echo. It is doubtful if any woman's college is more beautifully housed than Barnard will be when Fiske Hall is completed. Brinckerhoff Hall and Milbank Hall, in their combination of spaciousness, solidity, and elegance, have more than satisfied the most critical friends of the institution. Fiske Hall will complete the architectural scheme. When one remembers that the College started within the decade without funds, the progress which Barnard has made is astonishing, and proves beyond question the soundness of the judgment of the men and women who initiated the enterprise with the conviction that a college for women in this city was sorely needed. Barnard is now nobly housed, and enters upon a new career of academic dignity and prosperity. It belongs to the city of New York, and its success ought to be dear to every citizen.

❀

The annual meeting of the American Board, of which we give a report on another page, was notable for the spiritual earnestness and unity of fellowship which characterized it, and for the readiness of the meeting to consider new questions without prejudice, and also for two events—the declination of the President and Vice-President to accept a new election, and the resolve of the Board to devote, another year, a part of its time to real deliberation in executive sessions. Ten years ago at Springfield Dr. R. S. Storrs was elected President of the Board by a strictly party vote after a party caucus—the first, and it is to be hoped the last, in the Board's history. He from the first, however, refused to be the President of a party; in the appointment of all committees he secured, so far as his influence could do so, a fair representation of the minority; he never failed to recognize on the floor representatives of that minority, however distasteful their views to him might be, or however obnoxious to him the discussion which that recognition would involve. It is easy for a man without strong sympathies to maintain an apparently judicial attitude, but no one questioned the strength of Dr. Storrs's sympathies with the conservative side, and the tenacity of his friendship for Dr. Alden, whose administration was for so many years under fire. That under these circumstances he maintained a judicial temper, and an administration so fair as to be above all reasonable criticism, not only is a fact deserving the highest commendation, but is also one of the most important factors in bringing about the result that the controversy has left behind it no bitterness of feeling, no concealed chasms, no factions or parties. His declination was accepted with regret by men of all parties, and was followed by an election of a successor by a vote practically unanimous. Dr. Charles M. Lamson, who has been chosen President of the Board, is sure to carry out in his administration the same equitable spirit. We also count it a distinct advantage that the Board has elected a Presbyterian, in the person of D. Willis James, Esq., of New York City, as Vice-President, and has thus emphasized the fact that it is an evangelical, not a denominational, Board; and that, if it is Congregational, this is due, not to the fact that it desires to propagate Congregationalism, but only to the fact that other bodies have drawn off from affiliation with it, under the stress of denominational demands.

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No less important than the change in the administrative head of the Board is the change in policy indicated by the resolution proposed by Colonel Hopkins, of the Prudential Committee, and adopted without a dissenting vote. This resolution provides, as we have intimated, for a meeting of the members of the Board for the purpose of deliberation on the graver questions concerning its policy. Hitherto the Board meetings have been mass-meetings simply. The corporate members have had seats upon the stage, or platform, behind the speakers, who have addressed themselves wholly to audiences which were without a vote. In form deliberative, the meetings have been without real deliberation, and the whole administration of the affairs of the Board has been left in the hands of the Prudential Committee. The object of Colonel Hopkins's resolution, if we understand it aright, is to make a change in the policy of the Board in this respect. The members will meet, presumptively, by themselves in executive, though not necessarily in secret, session, and the graver questions concerning policy will be brought before such meeting for serious deliberation and discussion. The American Board includes in its members, corporate and honorary, many of the ablest men in the Congregational Church, and it may reasonably be hoped that, if this change is carried out in

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the spirit which actuated the mover of the resolution, these men may make a study of missionary problems as they have not done in the past, and may contribute the fruit of their study in frank, free, and friendly discussion.

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Readers of The Outlook will be glad of the opportunity of reading the article on Canon Cheyne which appears in another column, and which will serve as an introduction to the life and work and character of one of the foremost religious scholars of the day in the English Church. Canon Cheyne is, indeed, so large a man that he belongs to the world of scholarship rather than to the subdivision of that world which is suggested when he is called an Anglican. He has had rare opportunities of education and contact with the ripest English thought; he has had those invaluable opportunities for prolonged and quiet study which the English Church and the English university system provide, and as a result he stands in the foremost rank of contemporary students of the Bible. It is not invidious to say that he and Canon Driver are the foremost representatives of what is called the Higher Criticism in England, Canon Driver standing for positive results, and Canon Cheyne for the spirit of the movement and its enthusiasm and freedom. Among Evangelical scholars he holds a radical position, but his radicalism is tempered with profound religious feeling and genuine religious insight. The appearance of so eminent a scholar as a lecturer at some of our leading universities is a matter of congratulation. It is not necessary that one should agree with Canon Cheyne in all his conclusions in order to appreciate the courage, capacity, and enthusiasm for which his life stands; and these are invaluable qualities in the world of scholarship.

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Hawthorne's Diary

The publication of Hawthorne's "First Diary" by Mr. Samuel T. Pickard, with the imprint of Messrs. Houghton, Mifflin & Co. upon the title-page, brings clearly before American readers one of the most interesting stories in our literary history. Everything which throws light on the career of the foremost man of letters who has yet appeared in this country is of deep interest. Hawthorne was, however, something more than a literary artist of high rank; he was also a man of unusual character and temperament—a man of a class not easily understood—one who united in himself the rarest qualities, and whose reticence and shyness surrounded him during his life with what was to most people an impenetrable veil. One has only to look at the earlier portraits to discern the rare beauty and charm which he possessed—a beauty and charm which were not only of the face and carriage and mind, but also of the character; for in the whole history of literature there are few more beautiful and elevating disclosures of intimate personal life than that which Mrs. Lathrop made in her recently published account of her father and mother.

It is interesting and rather significant that the diary, which came to light many years ago, but which is now published in book form for the first time, is surrounded with the kind of mystery which enveloped a good deal of Hawthorne's career, and in which he moved in a literary way as in his native element. During the war this diary, which is said to have been kept by Hawthorne during his residence at Raymond, Me., fell into the hands of a colored man named William Symmes, who was then living in Virginia, and who, by curious chance, had been a companion of Hawthorne's boyhood in the sports about Lake Sebago. Symmes was born in Portland, Me., in 1805, his father being a leading member of the Massachusetts bar, of distinguished family, and his mother a negress. He was, therefore, a mulatto. His father gave him his own name, and, when the son was two years old, died. The boy was thereupon brought up by Captain Jonathan Britton, of Maine, with whom he lived until he was twenty years of age. It was during this time that he made the acquaintance of Hawthorne, who was his elder by a year, and who lived in an adjoining town, becoming his companion in gunning and fishing expeditions, and laying the foundation of what appears to have been a cordial friendship on Hawthorne's part. The young mulatto attended the district school in the neighborhood; shipped before the mast at twenty; became a member of a secret detective force during the Civil War, and in this capacity became acquainted with a number of soldiers in the Twenty-fifth Maine Regiment, who were quartered in Fairfax County, Va. One of these, a private named Small, was cared for by Symmes during an illness, and in the course of their talk Symmes found that his

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patient's home was in Raymond. Small did not know Hawthorne, but he remembered that in moving some furniture at home a lot of old books had come into his possession, and among them one in writing which he felt sure had the name of Hawthorne on the outside. He said that he had read some portions of it; that it was a journal with witch and ghost stories. Upon Symmes telling him that he should immensely value the book, Small promised to send it if he got home. In 1864, in accordance with this promise, Symmes received the book. He describes it as originally a bound blank book, not ruled, with an inscription dated June 1, 1816, to the effect that it was "Presented by Richard Manning to his nephew Nathaniel Hawthorne, with the advice that he write out his thoughts, some every day, in as good words as he can, upon any and all subjects, as it is one of the best means of his securing for mature years command of thought and language." The book is written throughout in a boyish hand.

After holding the diary for several years, Symmes sent extracts from it to a Maine newspaper, avoiding, however, giving any address. He died at Pensacola in 1871, without having made himself known, and all attempts to discover him were futile, probably from the fact that he was a mulatto, a fact that no one suspected. Another difficulty of discovering him, if he wished to remain concealed, as he evidently did, was the fact that he was himself a detective. The diary was probably in his possession when he died at Pensacola, and it is hoped that the publication of these extracts at this time will bring the original book to light. Mr. Julian Hawthorne regards the diary as a pure fabrication; Mr. Lathrop believes in its genuineness, and although the story is a singularly curious one, there seems to be, in the first place, an entire absence of any of the usual motives for literary fabrication; in the second place, of any ability on the part of Symmes to produce such a fabrication; and, in the third place, although the diary was written by a boy of twelve and is destitute of literary merit, there are here and there touches not so much of the Hawthorne style as of the Hawthorne temperament. When the diary describes, for instance, the drowning of a boy, who was kicked in the water by a friend in fun, struck in the chin, and strangled before help could reach him, so that "Poor Jackson was (Elder Leach says) 'beyond the reach of mercy,'" Hawthorne immediately goes on to say, without comment, "I read one of the Psalms to my mother this morning, and it plainly declares, twenty-six times, that 'God's mercy endureth forever.'" In another place he says of a little girl whose father and mother had been the victims of a terrible snow-storm, "I love the elf, because of her loss." In another place he reports a very entertaining conversation between himself and an old horse hitched at a grist-mill, which is distinctly Hawthornesque in its quality. In still another place he repeats a ghost story which he had overheard. "I listened intently, but tried not to seem interested;" and at the close he adds, "I should not be willing to sleep in that garret, though I do not believe a word of the story." In another place he expresses this opinion of "Gulliver's Travels:" "The wit is obscene, and the lies too false." In that last phrase the instinct of the artist shows itself.

Entirely aside from the romantic interest which attaches to the story of the mulatto Symmes and his early friendship for Hawthorne, and to the discovery of what is in all probability the first record of his impressions made by the boy Hawthorne, this diary is of a good deal of biographical value because it throws light on the period of Hawthorne's residence as a boy among the Maine woods and lakes. He was only eight or nine years old when he went to live on the shores of Lake Sebago, and there he lived, at frequent intervals, until it became necessary to prepare himself for college, when he returned to Salem; but during his vacations he went back again to the home in the wilderness. That residence undoubtedly had a great influence upon his temperament, for there, he says, "I ran quite wild, and would, I doubt not, have willingly run wild till this time, fishing all day long, or shooting with an old fowling-piece; but reading a good deal, too, on the rainy days, especially in Shakespeare and 'The Pilgrim's Progress,' and any poetry or light books within my reach. Those were delightful days; for that part of the country was wild then, with only scattered clearings, and nine-tenths of it primeval woods. . . . I would skate all alone on Sebago Lake, with the deep shadows of the icy hills on either hand. When I found myself far away from home, and weary with the exhaustion of skating, I would sometimes take refuge in a log cabin, where half a tree would be burning on the broad hearth. I would sit in the ample

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chimney, and look at the stars through the great aperture through which the flames went roaring up." In a letter to Mr. Fields, Hawthorne said: "I lived in Maine like a bird in the air, so perfect was the freedom I enjoyed. But it was there I first got my cursed habits of solitude."

From this point of view the diary, if genuine, is of importance in spite of its lack of literary interest.

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A Radical Question

No question has for many a year been raised in any Foreign Missionary Board more radical and more important than that put with such frankness by the Hon. J. M. W. Hall in the "Special Business Paper" presented last week to the American Board on behalf of the Prudential Committee. Referring our readers to the report of this meeting in another column, from a staff correspondent, we here repeat the question, rather for the purpose of illustrating and exemplifying it than for the more ambitious purpose of furnishing an answer:

> It is a fair question, Will the time *ever* come when the missions of the Board will become self-supporting and self-propagating? That certainly was the idea on which they were founded. It is what should be looked forward to as the logical and Scriptural result of well-established and properly conducted mission work.

We are far from averring that the methods pursued by the Apostles in their missionary labor constitute an authoritative and final example to be followed by us with unquestioning and blind imitation. While the principles of Christianity remain ever the same, the methods of Christian activity change from age to age; the generation which has created the Young Men's Christian Association, the Society of Christian Endeavor, and the King's Daughters, to say nothing of the Sunday-School, the Prayer-Meeting, and the Missionary Society, is not precluded from departing in other respects from the methods which the Apostles employed in their Christian work. It is none the less true that the first three or four centuries of Christian history were characterized by a success in missionary labor which has never since been equaled, and that the methods which won success then may be profitably studied, even though, in changed conditions, adequate reason may be found for departing from them.

Certainly we have departed from them; we may even say that we have departed from one fundamental principle involved in Christ's method. He, who was the first foreign missionary, came to earth, brought with him the message of life, remained its herald for three years, and then departed, leaving those who accepted the life to become the bearers of the gift to others. It is true that he said, "Lo, I am with you alway, even unto the end of the world;" but it is also true that this presence is a spiritual, not a physical, one, and is more nearly resembled by human sympathy and fellowship, finding expression in counsel or even material aid, rather than by ecclesiastical government, whether that is expressed through a foreign bishopric or a Missionary Board. The spirit of Christ's method was carried out by Paul. He traveled into Greece; gave the message of life; and as soon as even a moderate number of converts had accepted the new life and professed the new faith in any city, he organized them into a church, left them not only to administer their own affairs, but to give to others in the community the message which they had received, and went himself forward to repeat the message and herald the Messiah in other communities.

The churches often proved themselves unworthy of his confidence. The Galatians surrendered their life of liberty, and lapsed into legalism. The Corinthians forgot the simplest ethical precepts of the Christian law, and fell into open and flagrant immorality. The Thessalonians became enthusiastic, not to say fanatical, Second Adventists. But these experiences did not discourage Paul, or lead him to abandon the principle of trusting the infant churches to their own self-support and self-government under the guidance of a Christ as truly promised to them as to him. He wrote them letters; he revisited them; he rebuked, exhorted, admonished, inspired; but it never seems to have occurred to him to assume that they must depend on the home church at Jerusalem for their spiritual guidance or their financial support. If he had organized a Missionary Board at Jerusalem, and depended for the conversion of Greece and Rome on sending Christian Jews to preach the Gospel in Greek and Roman communities, it is doubtful whether, unless Divine Providence had interfered, Christianity would ever have gotten across the Hellespont into Europe.

For we believe that the history of Christianity will justify the two statements: First, that Christianity has never sprung up spon-

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taneously in any community from mere reports or by mere accidental migration; it has always been carried thither deliberately by consecrated missionaries from some Christianized community; and, second, that it has never been successfully established and maintained in any community by foreign missionaries, but has succeeded only as it has become indigenous and has been propagated by missionaries of its own race and tongue. In each community, therefore, Christianity has taken on its own peculiar form, and all attempts to force upon a people a form foreign to their own temper have proved abortive. There has been a Greek Christianity, a Latin Christianity, a German Christianity, an Anglican Christianity, and even an American Christianity. Leonard Woolsey Bacon has just published a book entitled "The History of American Christianity," and no one will think the title a misnomer. It is at least a fair question whether we have not confounded our form of the life with the life itself, and been endeavoring, at great cost and with inadequate result, to develop an American Christianity in India, in China, and in Japan.

The question which Mr. Hall's valuable paper raises is not, it appears to us, a mere question whether the American Board should withdraw from certain fields which it has occupied for three-quarters of a century, still less whether it should by such a policy of withdrawals endeavor to economize its expenditures. The question is at once more radical and more hopeful. It is whether we do not need to reconsider our method of missionary activity; whether we ought not to content ourselves, first, with carrying to pagan peoples the message of a world-Messiah—the message He himself gave in the synagogue at Nazareth, as reported in the fourth chapter of Luke; next, with establishing and helping to maintain training-schools for the thorough education of native ministers in foreign lands; and, third, with giving such friendly and sympathetic offices as the native churches may both need and desire—that is, such as they desire and we also think they need. The question is whether God's method, as indicated by Christ's example and that of the Apostles, is not the method of trusting even very immature and imperfect Christians to themselves, laying on them the task of self-support and self-government, and cutting the leading-strings, even if as a result they sometimes stumble and fall while they are trying to learn to walk.

We repeat that we do not attempt to answer the question presented by Mr. Hall's very able paper so much as to interpret and apply it; but it is our impression that if every year the American Board could report some missions thrown upon their own responsibility, carried on by their own ministers, and supported by their own contributions, and some new preaching stations opened and new nuclei of churches formed, it would be far easier than it now is to keep alive missionary enthusiasm in the American churches. For it is comparatively easy to create enthusiasm for a forward movement and a new work; but it is difficult to maintain such enthusiasm for a work which appears to be always doing and never done.

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A National Issue

The issue joined in the city of New York between the forces of Platt and Croker on the one side and those of Low and George on the other is a National, not a local, issue; but it is a very different one from that which the party leaders would have us believe; it is the most fundamental issue presented in any election since the Civil War, and is, indeed, in its essential elements the same.

The right and the capacity of the people to govern themselves are always at issue, and always will be, so long as selfish men use their skill and strength for selfish purposes. It is for this reason that "eternal vigilance is the price of liberty." The history of America has been the history of a long campaign for the maintenance of that right and in demonstration of that capacity, and it was preceded by a still longer campaign, of a similar character, in England. Great Britain denied the right of the American colonists to self-government, and the American patriots demonstrated their right by demonstrating their capacity. The secessionists, beginning by denying the right of the negro to any measure of self-government, ended by denying it to the Nation. That right, victorious at Yorktown and at Appomattox, is again in issue, and, though the battle is local, the issue is National. Henry George is quite right in saying that he and Mr. Low are fighting the same battle—against "the bosses." There are only two questions for the voter in New York this November—first, whether he wishes boss rule or popular rule; and, second, if he desires popular rule, whether he can best

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secure it by a vote for Seth Low or for Henry George.

That "boss" rule is not popular rule is so evident that only he is blind to the fact who does not wish to see. Mr. Platt determines that Mr. Low shall not be nominated by the Republican Convention, and the Convention meets to register his determination. Mr. Croker determines that Mr. Dayton shall not be nominated, and the Democratic Convention meets to register his determination. One comes from Tioga County, the other from across the sea, to decide these questions for their respective parties. In each case an unwritten law provides that whoever enters a caucus must agree beforehand to be bound by its decree. Most men who are not willing to barter away beforehand their liberty of individual choice remain away; the majority is therefore composed of the corrupt and the subservient. The voters at the primaries are cheated by false registration, overawed by tumultuous crowds, and finally refused a hearing or a voice if neither fraud nor tumult suffices to neutralize their independence. In the Republican Convention only a formal vote is taken; it is cast by one man; in the Democratic Convention one delegate has the courage to protest that this method misrepresents him, and that he has a right to cast his own vote for his own choice; but the Convention refuses even to hear his protest. Such are the methods within the party by which nominations are forced upon it. The nominations are made; the voter is adjured, with a solemnity which would be amusing were it not so often effective, not to destroy the party by voting against the candidate whom the "boss" has chosen for it. If independent citizens in either party dare attempt by independent nominations to make an effective revolt against this method of dictation, their moral right to do so is solemnly and vehemently assailed. They are denounced as outcasts, traitors, and wreckers. No epithets are lacking, no appeals to party passion are accounted indecorous, in the attempt to crush the revolt. When at last the campaign opens, it is not left to be conducted by the citizens of the great metropolis themselves. Appeals are sent out to the representatives of the National parties in other States to intervene. The National Administration is implored to exert its influence to coax or coerce reluctant voters into the support of a partisan candidate because he is partisan. As the campaign progresses the orators of neither of the two great parties have anything to say about the party against which they are supposed to be contending. The Tammany orators condemn, not the Republican ticket, but the Independent Democracy; the Republican orators are silent about Tammany, and clamorous only against Mr. Low; and, by a tacit assent, if not by a definite, prearranged agreement, both are ominously silent on all municipal issues. Mr. Tracy has now delivered three or four campaign speeches. They may be reasonably supposed to give his interpretation of the questions involved as he sees them. Concerning municipal self-government, city parks, clean streets, police administration, the excise question, and the relation of city railroads to the city government, he has not, we believe, uttered a single word, unless the mere general statement that he is in favor of good government may be so interpreted.

Mr. Tracy is a good man and an able one, though as much cannot, probably, be said for Mr. Van Wyck. Stonewall Jackson was also a good man and an able one. Both represent the same cause; the one is fighting as the other fought, against the right of the people to govern themselves. Mr. Tracy's candidacy, no less than that of Mr. Van Wyck, represents a denial of the people's right to determine, in a free, uncoerced, and unpurchased convention, who their candidates shall be; a denial of their right to select any candidate except by means of party machinery; a denial of any right to put municipal questions to the front in a municipal campaign; a denial of any right to do anything except choose between such candidates and such platforms as may be put before the voters by the regular machinery of the two great National parties.

This issue is accentuated and its importance emphasized by another consideration. Coleridge has said that he who begins by caring more for Christianity than for truth will end by caring more for his sect than for Christianity, and more for himself than for his sect. We have seen a similar process of degeneracy in politics. Men who began by caring more for their party than for the people have ended by caring more for themselves than for their party. Judicial investigations have established in New York City the fact, more than suspected elsewhere, that party regularity is a cry to deceive the voter in order to enrich the managers. The police were employed, not to protect property and punish vice, but to protect vice and blackmail the property-owner. It has not been

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proved, but there is good reason to believe, that in a similar manner the system of bossism is used to enrich the managers through the affiliations between them and the favored corporations. The favored corporations contribute to the political funds in the hands of the bosses. The bosses use the political funds to retain their political power, and use their political power to protect and promote the interests of the favored corporations. And any attempt to break up the unholy partnership is assailed by fraud or violence, or both, within the party, and by vehement abuse and public tirade without.

This, we repeat, is not a local but a National issue. If self-government finally fails in New York City, it will not finally succeed in any American city; and if it fails in the American cities, it fails in America. If, on the other hand, it succeeds in New York City, success there will set an example to be followed in every city, and as go the cities so goes the Union. Have the people a right to make their own nominations? or must they accept the slate of a Platt or a Croker? Have they a right to elect their own rulers? or must they accept such as the machine provides for them? Have three million people, constituting a great local community, a right to govern themselves, or are they a foreign province to be governed by a State Legislature? Have they a right to put their own local problems first in a local election, or must they vote, not simply for clean streets, pure police, honest administration, and the possession and control of their own highways, but for the preservation of political organizations and the perpetuation of power in the hands of political managers? The political banners of the three real contestants in the pending election, if they told the truth, which political banners seldom do, would bear the following inscriptions; the first two inscriptions might well be emblazoned on the opposite sides of the same flag:

For the Metropolitan Traction Company and Boss Croker:

Mr. Van Wyck.

For the Third Avenue Railroad Company and Boss Platt:

General Benjamin F. Tracy.

For clean streets, small parks, honest administration, and the people's right to rule:

Seth Low.

This is a local battle; so was Gettysburg: but the issues of the National life are involved in it.

Charles A. Dana

Mr. Charles A. Dana, the editor of the New York "Sun," whose death in the seventy-eighth year of his age occurred last Sunday, began life as an idealist. The Brook Farm endeavor to make in the greater world a little world free from the struggle of selfish competition did not succeed; current report accredits Mr. Dana with a brave effort to represent high ideals in journalism in his subsequent Chicago career, which it also represents as not a distinguished financial success. Certainly when, nearly thirty years ago, he returned to the East and assumed control of the New York "Sun," he was an idealist no longer, though he never wholly lost his ideals and his journal never became either a merely commercial venture or a purveyor of tainted wares. But for the nearly thirty years during which he has controlled the "Sun" it has apparently reflected his personal opinions, often his personal animosities, and sometimes his personal whims. It is not true to say that it has been without convictions; its convictions have been clearly expressed and fearlessly uttered. But they have not been grounded in any great principles, either moral or political, and therefore have lacked both steadiness and weight. As a result, the "Sun" has never possessed the influence which the genius of perhaps the most brilliant editor of our time would have given it had he been dominated by conscious loyalty to inviolable law. But it must be remembered that he was trained in a school of journalism which was far more personal than the journalism of to-day; he learned from Horace Greeley the power of self-assertion, and from Henry J. Raymond the power of pervading every department of his journal with his own personality; but he never acquired persistence of purpose from either adherence to a political party or well-grounded conviction of great principles. The "Sun" supported with equal vigor Benjamin F. Butler, the representative of a greenback currency, and Mr. McKinley, the representative of a gold standard; Tammany Democracy under Mr. Croker, and the Republican machine under Mr. Platt; and never showed any self-consciousness that it had changed its principles. But a charitable judgment will always attribute these defects in his otherwise brilliant journalistic career, in part to the fact that Mr. Dana was guided in his work by the older conception of journalism as a purely personal expression—a

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conception still retained in France—in part to a temperament too little under the control of a sober, persistent, and well-poised judgment.

In his personal relations Mr. Dana has left behind him only pleasant memories. His relations with his subordinates in the "Sun" were not the purely commercial relations which do so much to vitiate modern journalism. He was appreciative of good work, and showed his appreciation by deeds as well as by words. Something of the co-operative spirit of Brook Farm—though not its methods—pervaded the editorial conduct of the paper, and created an *esprit de corps* the evidence of which was seen in its literary unity.

It is as a journalist that Mr. Dana is chiefly known to the present generation; but if he had never edited the New York "Sun," he would still have been a striking character in American history, on which he has exerted in other ways a permanent influence. He was co-editor with Mr. Ripley of the "American Cyclopædia," and his "Household Book of Poetry" is in thousands of libraries. He retained the literary and scholarly tastes acquired in his earlier life, and found in the best books and the companionship of the best authors his favorite recreations; in the fine arts, also, he was a keen critic and an intelligent collector. As Assistant Secretary of War under Stanton he rendered services to the Government which Mr. Lincoln fully appreciated, though they have been too little appreciated by the general public. It was, we believe, Stanton who called him the "eye and ear of the Government," and his reports from the front kept the President and the Secretary informed concerning the conditions of the campaign with an accuracy of knowledge and a justice of judgment above all praise. And although history has abundantly proved that it is a mistake for a journalist to have political aspirations, we cannot but regard it as alike unfortunate for Mr. Dana and for the country that his ambitions in that respect were, after the close of the war, doomed to disappointment. If this too brief portrait of a man whose life has been identified with his country's history during its most momentous half-century appears to be somewhat contradictory, it must be remembered that self-contradiction is one of the characteristics of genius, and that Mr. Dana was rather a type of genius than of simple talent.

The Spectator

I would like to spend a week, at least, in Copenhagen—two hours every morning in some of its collections, the remainder of the day in rest. One never ought to spend more than two hours a day in an art gallery. We had to content ourselves with the new Glyptothek and the Thorwaldsen Museum. I would rather have seen the old than the new Glyptothek, but the Guide said that we *must* get the afternoon steamer for Christiania, and that there was not time to go out to the old gallery. And when the Guide says *must*, no one thinks of questioning. Copenhagen is, however, very rich in art collections and museums. She has had some very generous citizens. The Guide showed us one very handsome church—we had not time to go inside—which was the gift of a single citizen; and the Glyptothek, said to be the finest collection of Greek statuary north of the Alps, was given to the city by another rich citizen. It is, I believe, his private collection, but is now thrown open to the public, and is to be put wholly under the charge of the city at his death.

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Of course the most notable feature to a stranger having, as we had, only a day at Copenhagen, is the Thorwaldsen collection. The Christ and the Apostles are at Vor Freue Kirke (the Church of Our Lady), a Lutheran church, with the simplicity of which they are in keeping. No copies can do these originals justice. Between the marbles in the church and the plaster copies even in the Thorwaldsen Museum there is the greatest difference. To me the Christus, which is perhaps the best-known figure, is the least satisfactory. It suggests a model who had posed for the purpose of being taken. But the individuality of the disciples is wonderfully brought out in face and figure: the perplexity of Thomas, the eager zeal of Simon Zelotes, the methodical habit of Matthew, the severity of the judge in Peter, the rapt mysticism of John, and the aggressive and determined purpose of Paul. Judas Iscariot has gone to his own place, and Paul has taken the empty niche in Thorwaldsen's portraitures of the Twelve. Paul does not conform to the traditional representations of a man of under size and physical insignificance. Perhaps it would have been impossible for the sculptor to have represented a magnificent soul in an insignificant body. It would have been a splendid achievement had it been possible.

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I had formed a high conception of the grandeur of Thorwaldsen's work, and in that I was not disappointed. But I had not conceived his other qualities. The beauty, the grace, the lightness, the poetic fancies wrought in stone, were, as we walked through the admirably arranged museum, a series of perpetual surprises. Probably they ought not to have been; for I had read enough of Thorwaldsen to know what is his reputation in these respects. Probably they ought to have been; for no reading can give one the idea which the originals themselves convey, and no copies, certainly no photographs, can do it. I had known Thorwaldsen's *penchant* for the classic, and had heard him called a modern pagan. I expected, therefore, to find perhaps much which would offend my taste. I found nothing. The word pagan, on the contrary, has taken on a new meaning, and Thorwaldsen has enabled me to see, as never before, that much of what passes for vicious, and as sometimes interpreted by modern art is vicious, truly interpreted is absolutely innocent, with the innocence of childhood.

Philosopher: I think we felt that the more because we came directly from the French art collection in the Glyptothek to the Thorwaldsen collection. Both abound in the nude. But in the French collection it is self-conscious nude, nakedness putting itself on exhibition, not perhaps with apparent vicious intent, but to show how beautiful it is. In Thorwaldsen's statuary it is as pure as it is simple, because it is wholly unconscious, like the nakedness of a babe taking a sun-bath. One must be given over hopelessly to evil who can have any but pure thoughts stirred within him in the Thorwaldsen gallery.

Friend: It reminds me forcibly of the time when "they were both naked and were not ashamed." Indeed, it gave me a new comprehension of the meaning of that text.

Guide: Which of all Thorwaldsen's works did you like best?

Philosopher: How is it possible to tell? There were at least a dozen best.

Friend: The "Ages of Love"—because it suggested a sermon to me which I am going to preach some time.

❀

The "Ages of Love" is a bas-relief consisting essentially of six figures, though so combined as to make, as it were, one tableau. In the first a covered basket contains a number of imprisoned Cupids, and a child is curiously lifting a corner of the cover to look in and learn what love is like. In the second an attendant female figure—Venus?—has taken a Cupid out of the basket, and a maiden is eagerly and imploringly reaching out both hands to receive it. In the third her prayer has been granted, and the woman clasps the Cupid to her breast. In the fourth the woman is still holding Cupid, but carelessly by the wings, her mind evidently on other things intent. In the fifth a man sits looking upon the ground, while Cupid sits perched upon his back, and he knows not that he is there. In the sixth Cupid has taken his flight and is just beyond the reach of the old man, who stretches out his hands in vain to recover the fugitive.

Guide: And pray, Parson, what would your sermon be?

Friend: Just Thorwaldsen's sermon, nothing more. It would be in five subdivisions. First: Childhood inquiring into love. It is right to inquire. The father and mother should answer the inquiry and not leave the child to learn of this most sacred mystery of life from profane lips. Second: Maidenhood seeking love. She is right to seek it. It is idle to sing, "Love not, love not! the thing you love will die." Love is "the greatest thing in the world," above all others best worth seeking. Third: Motherhood possessing. Love is wealth indeed, and the only wealth worth having. The poorest is rich if he have love, and the richest is poor if he have it not. Fourth: Manhood forgetting love. Alas that so many of us no sooner possess love than we forget it, and are indifferent to it, and put it aside. Love, the most valuable of all knowledge, has been bestowed on us, and we forget it; the most sacred of all possessions has been given us, and we turn our back upon it. Ambition usurps love's crown, and the true king is forgotten. And thus, fifth, and last of all: Love, forgotten, flies away, and the unloved old man looks longingly about for some one to love him, and there is none, and he drops into his grave unloved and not missed. It is the tragedy of life: youth inquiring; maidenhood seeking; motherhood possessing; manhood forgetting; old age losing.

Guide: When you preach that sermon, give us notice and we will come to hear it.

Friend: Better, instead, buy a photograph of Thorwaldsen's bas-relief and study that. The sermon is all there—and more is there besides.

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Canon Cheyne

By the Rev. W. Cobbett Barker

THE United States of America are promised yet another lecturing tour by an Englishman eminent in his particular subject. The Rev. Thomas Kelly Cheyne (pronounced "Chainey"), M.A., D.D., Oriel Professor of the Interpretation of Holy Scripture in the University of Oxford, and Canon of Rochester, holds a foremost place in the English school of Higher Critics.

He is only fifty-six years of age, having been born in London September 18, 1841. As a boy he received a bent in the direction of Hebrew literature. Brought up at the Merchant Taylors' School (an endowed foundation of one of the London merchant guilds, where the tradition of teaching Hebrew to the head form is maintained), he was able to get over the drudgery of that language at school, and thus obtain an early taste for Old Testament study. His grandfather, the Rev. Hartwell Horne, whose "Introduction to the Holy Scriptures" was the text-book of many of the old school, allowed him to use his library freely, and so prepared the way for his future successes. At Worcester College, Oxford, he gained a considerable number of University prizes, including the Chancellor's prize for an English essay, "The Influence of Civilization on Savage Races." Gradually, through an early taste for German, he broadened as a Biblical student, and in 1868, when about twenty-seven years of age, being desirous to come into personal contact with German scholars, Cheyne went to the University of Göttingen. While on the way to Göttingen he met with the late Professor Robertson Smith, who was bound for Tübingen, and they became great friends. These two were among the earliest of the present generation of scholars definitely to take up modern critical views—Robertson Smith in the "Encyclopædia Britannica" and in his lectures, and Cheyne also in the "Encyclopædia,"[1] as well as in a series of works which began in 1869—when he was barely twenty-eight—with a small treatise, "Notes and Criticisms on the Hebrew Text of Israel." In it he laid down the principle, now a commonplace with students, that preconceived theological notions ought to be vigorously excluded from exegesis. Dr. Cheyne was associated with Professor Robertson Smith and Dr. Driver (author of the well-known "Introduction to the Old Testament") as members of the Company for the Revision of the Old Testament. In 1869, when Dr. Scott was Master of Balliol College, a Fellowship was established for distinction in some special study outside the ordinary groove of subjects, and Cheyne, having offered Hebrew and Biblical criticism, was elected to the Fellowship. When Dr. Jowett succeeded to the mastership of Balliol, Cheyne received great stimulus from him, and he remained for twelve years, when he accepted the Rectorship of Tendring in Essex. He stayed only five years in this college living, study being more congenial to him than pastoral work. In 1883 the University of Edinburgh, at its tercentenary celebration, conferred on Mr. Cheyne an honorary D.D. degree, at the same time honoring in a like manner Bishop Westcott and Dr. Martineau. On Dr. Wordsworth's promotion to the Bishopric of Salisbury in 1885, Dr. Cheyne was elected Oriel Professor in his place. To the Professorship is attached a Canonry of Rochester, presented originally by Queen Anne to the Provost of Oriel College; but these two offices are not separately endowed, so that, unlike some reverend gentlemen who are permitted to draw two salaries for doing one man's work, Dr. Cheyne holds his Professorship on the condition that he shall fill two distinct offices for the salary of one. When the Oxford vacation begins, Professor Cheyne commences his term of residence as a Canon of Rochester.

This biographical account of Professor Cheyne may be helpful to some of his hearers, or interesting to admirers. In personal appearance he is short and spare, and, like the immortal Sam Weller, "his wision's limited"—that is to say, his eyesight is weak. In conversation he is diffident and nervous, his manner being characteristic of the retiring scholar. But when lecturing his voice is firm and clear, though not powerful, and his manner gives one the impression of boldness. His lectures are always delivered from manu-

[1] Cheyne's articles in the "Encyclopædia Britannica" were: Amos, Canaan, Cherubim, Cosmogony, Daniel, Deluge, Esther, Hittites, Isaiah, Jeremiah, Jonah, Robertson Smith, being what Robert Browning would call "a born fighter," became very prominent by his trial for heresy in Scotland.

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script, and, owing to an infirmity of eyesight, he never raises his eyes from his paper. Some persons—who would rather hear a bad recitation than a good reading—consider this method of delivering a lecture a great drawback. When reading the Lessons, Dr. Cheyne displays considerable dramatic vocal power. He belongs to the Broad-Low Church school, while the other members of the Cathedral Chapter and Dean Hole may be justly termed High Church. The High Church party in England are only now learning that broad toleration which is required to make Church affairs run smoothly. It may therefore be guessed that at times the Oxford don had no easy task before him in preaching an unknown and—paradoxical though it may seem—unpopular theory of inspiration. While other preachers in Rochester Cathedral turn towards the altar in the High Church fashion when pronouncing the benediction, Canon Cheyne, as he is locally denominated, faces the congregation, the Low Churchman not recognizing special virtue in particular places. It is curious to notice that the Evangelical Churchman assumes a more priestly office in that attitude than the High Churchman, as he appears to act as the regent of God. The High Churchman merely seems to be invoking the blessing of the Almighty, while he himself appears at the head of his flock. Many consider the Professor very obstinate in differing from the others, but he considers any deviation in such or more important matters as being false to himself. As a friend of the Dean's once remarked, "Canon Cheyne is of the stuff from which martyrs are made." As an instance of the friction which has existed, one of the other canons followed Professor Cheyne's term of residence by a sermon in which he declared Daniel in the lions' den to be a historical incident, and affirmed that "the lions would have liked to have a bite at Daniel, for the poor lions were so hungry." The ground of sympathy was thus transferred to the lions!

It is often remarked that Dr. Cheyne is a curious mixture of rationalist and devotional mystic. A striking literary feature of his lectures is the chasteness of his style and the appropriateness of his language. He claims complete critical independence in the use of modern methods of scholarship and research. While at present his work of breaking down old barriers naturally attracts most attention, he is doing much by pointing out new ideas and more trustworthy paths to earnest Biblical students. As an example, he has been explaining that it is improbable that the fourth Gospel was written by the Evangelist, and at the same time pointing out that the gifted author was actuated by the high ideal of presenting a coherent view of Christ's teaching, colored though it was by the Greek philosophy studied in Alexandria. The Professor shows that the author succeeded in the main in following out the spirit of Christ's life and essential teaching.

The late Professor Robertson Smith was sometimes accused of harshness in dealing with the prejudices of those who objected to the methods of the Higher Critics. Those who have followed Professor's Cheyne's work, especially his sermons, must have been impressed by his gentle manner in dealing with our early prepossessions. His culture is wide and his tastes are thoroughly catholic. He openly and boldly accepts the good which he finds in men and writings regardless of the opinions they may be credited with. He preaches on St. Francis of Assisi, on Luther, on Savonarola, and quotes from Wordsworth, Whittier, Browning, Carlyle, George Eliot, and Sir Walter Besant, in addition to numberless other passages from various authors.

It need hardly be observed that Cheyne did not begin his career as a student with the whole of his present opinions intact. He was brought up with most orthodox views of Biblical interpretation, but careful study and research have forced him to adopt fresh ideas in spite of his early predilections.

Mr. A. S. Peake, M.A., a Primitive Methodist minister and a professor at the Primitive Methodist College, Manchester, was a student under Dr. Cheyne, and one of the first Nonconformists to obtain a Fellowship at Oxford. A few of his observations on his old teacher may prove interesting. In an appreciatory article in the "Expository Times" he remarks: "His [Cheyne's] attitude towards a somewhat radical New Testament criticism is more sympathetic than that of most English scholars, who are friendly to advanced Old Testament criticism. . . . It is recognized that criticism will in future have to start largely from his researches, and perhaps critics will sometime come to acquiesce in the main conclusions held by him in common with Robertson Smith. . . . A careful reader will see that while in many cases he feels that he has reached assured results, in others his conclusions are tentative,

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and he will not be dogmatic about them. . . . Further, he does not wait to attain ideal perfection, as some critics do, and die before they have produced much; but, after he has reached fairly probable conclusions, he gives them to the world. This is certainly the best plan if the spread of light is the end in view, but it makes errors on points of detail inevitable. . . . And generally his views are stated with lucidity and in a charming literary style, though sometimes, owing to the nature of the subject, they may seem ill arranged."

The following long list is of works from Professor Cheyne's pen:

1869. "Notes and Criticisms on the Hebrew Text of Isaiah."
1870. "Isaiah Chronologically Arranged."
1876. Edited with Professor Driver the Old Testament portion of "Variorum Reference Bible."
1881. Very important article on Second Isaiah in "Encyclopædia Britannica."
1881. "The Prophecies of Isaiah."
1882. Commentary on Micah in "Cambridge Bible."
1884. Commentary on Hosea in "Cambridge Bible."
1883–5. Jeremiah and Lamentations in the "Pulpit Commentary."
1884. "The Book of Psalms," a new translation.
1887. "Job and Solomon, or the Wisdom of the Old Testament."
1888. Jeremiah (in "Men of the Bible").
1888. "The Hallowing of Criticism."
1888. Commentary on the Book of Psalms.
1891. "The Origin of the Psalter." (Bampton Lectures.)
1892. "Aids to the Devout Study of Criticism."
1893. "The Founders of Old Testament Criticism."
1895. "Introduction to the Book of Isaiah."

Writing in June, 1895, Professor Peake says: "He [Cheyne] has for a long time been working at Genesis, and we may hope to see the fruit of his labors." This year Professor Cheyne has made many incidental references in his sermons to the results of his study of the first book of the Old Testament. Apropos of the Bampton Lectures delivered by him in 1889, though published in 1891, Mr. Gladstone wrote an article on the idea of a future life among the Jews, controverting some points of Dr. Cheyne's.

The learned Doctor, in the most kindly and sympathetic but none the less scholarly way, cut up his arguments and vanquished the great statesman and old-school theologian.

Rochester, England.

The "New Woman" in Germany

By Margaret P. Boyle

SINCE her first arrival in America we have heard so much of the "new woman" and her novel deeds and ideas that now is coming a reaction, and she is beginning to be an old story.

But in Germany the progressive woman is so decided an innovation that she is looked upon with reproach and wonder. For the German woman is a housewife *par excellence*, and seems to agree with Maria Edgeworth that our sex was created to be "amiable, prudent, and of use." So the typical German wife is provident, self-respecting, and industrious. And even their celebrated women are praised chiefly for their piety and devotion to house and home.

But it was not always thus. Even this conservative nation has had its heroines. Centuries ago, in the dim old past, they were vestals, priestesses, and prophetesses.

Then, at the close of German power, in the Middle Ages, confusion settled over their provinces. But with the coming of the Cross came new light and zeal, and the worship of the Virgin Mary gave to the feminine race opportunities to develop scope and strength of mind. Convents arose, affording shelter for women, as well as opportunities for work to a few. And in those narrow cells and that quiet life even some of those nuns made themselves famous, like the revered Saint Hildegarde, who was abbess of one cloister, founded another, and in her capacity of traveling preacher was consulted on weighty matters by popes, bishops, even the Emperor himself.

Because there were at this time no resident physicians, nuns and ladies studied medicine. And one, Anne of Saxony, excelled in the art, discovered remedies, wrote a treatise, even opened a small apothecary shop attached to the Court at Dresden, and yet was a model German housewife. At that time men made no objection to feminine progress, because they were so busy with war as to have no time for such womanly tasks as reading and writing. Later, when peace and more leisure had come, they thrust woman back into her proper sphere—the kitchen.

There she contentedly or resignedly stayed,

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for we hear of no more activity until the fourteenth century. At that time appeared Sabine, whose wonderful sculptures did so much to beautify the cathedral at Strasburg. And, almost three hundred years later, Angelica Kauffmann, with her brushes and colors, made herself famous with "Messalina's Sacrifice" and other enduring pictures.

About this time, too, came to Weimar Madame de Stäel. The influence she exerted was very great. A spirit of writing took possession of the German Court, but, being ashamed of their heavy mother tongue, they wrote only in French. And evidently literature was not considered a very honorable calling, for Schiller warned his wife to do her writing in secret.

During the present century women have grown very conservative, contending that "woman's sphere" is strictly that of a wife and mother—truly a beautiful doctrine for those who could be wives. But, unfortunately, a recent census report showed that in the German Empire there are one million more women than men. What was to be done?

Even if, through the mysteries of an all-wise Providence, it was granted to some of these men to enter more than once into the blessed state of matrimony, there must still be almost a million "unappropriated blessings." Some of these superfluous beings noticed that no succor was offered to those of their number who were reduced to beggary, or who, overcome by the struggle with life, died in madhouses, thus having in reality what Schopenhauer long ago called women—"only a sort of existence." Clearly they must help themselves. Accordingly, in 1891, a petition from the "German Women's Reform Union" was presented to the Reichstag, requesting it to take proper steps for the admission of women to the practice of medicine in the German Empire, and to this end to admit women to the study of medicine in the German university.

Such a debate as arose! There were the old objections that "the work is too hard and would take our sex into unfit places," and those other old ones that "the tone among the students is improper for women, and her companionship would be detrimental to them," and that old, old, old reason that "woman belongs to the home"—even if she is homeless.

One wise deputy complained that if woman were admitted thus far, she would soon be serving, and working great danger to, the State, as in the case of Russia, a representative land of high feminine culture, where almost all of the outbreaks were among women students. Another's opposition was based on the fear that there might soon be women Ph.D.'s, LL.D.'s, etc.

I have no means of knowing whether this wise deputy is still on this terrestrial ball and has seen his dreaded prophecy fulfilled; for two American women have recently received the degree of Ph.D., *magna cum laude*, from the University of Heidelberg.

This is a great victory for us, for our fair maids who have won foreign scholarships have not been warmly welcomed when they knocked at those German doors. Two years ago six women, four Americans and two Germans, were attending Professor Grimm's lectures on art at the University of Berlin. One day he said that the women present might remain, but no more need apply, for he "kept no pleasure hall for lady tourists." And when the professor does not object the students usually do, and show their masculine superiority by shuffling their feet in a steady, rhythmical way whenever a girl enters the room, or by crowding in front of her at demonstrations so that she cannot see.

One American girl, who wanted to attend a course of lectures on theology, received permission from the professor, but was surprised when a few days later he informed her that she must withdraw, or the future preachers of Germany would be compelled to pursue their studies elsewhere.

But German women are slowly succeeding in their struggle for "life, liberty, and the pursuit of happiness." Now there are three groups of progressive women—the conservative group, called "The Patriotic Society of German Women," and dating from the wars of Napoleon; the liberal group, recruited from the middle or professional classes; and the radical or Socialistic group, drawn from the ranks of laborers. The latter class demand equal pay with men for equal work; and as the men of their party agree with them, they have really some political influence.

Helena Lange, the leader of the liberal group, is a most important factor in the new movement. Dr. Bosse, Minister of Public Instruction in Prussia, has been so impressed by her writings that last year he was brave enough to overrule the orders of the Board and admit the daughter of a clergyman to the leaving examination in a preparatory college.

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This, you see, opens the way to woman's entrance to any university in the land. A few schools of this kind, expressly for women, have been established, one at Carlsruhe and another at Berlin, while funds are provided for similar schools at Leipzig and Munich.

And, as a result of this opening wedge, in this year of our Lord 1897 the University of Vienna, for the first time in her history, has graduated a woman physician.

Frau Graerck Kühne is stirring up the rich to help the poor, organizing clubs, and doing all in her power to get those who have nothing to do to help those who have nothing to do with. In Berlin broad-minded, large-hearted women are organizing training-schools; and there is a large organization of shop-girls which has a library, promotes bathing and bicycling, lectures, entertainments, and theatricals, and withal is self-supporting.

In the whole German Empire there is but one woman lawyer, and she is not allowed to plead, but her business is immense. And in Dresden there are "law societies" formed by the women who study under a lawyer, and on certain days, at fixed places, help the poor in those little disputes which are always arising between master and servant, husband and wife, debtor and creditor.

So, you see, the German woman is progressing. And probably many a *Hausmütter*, as she hears of their advancement, sadly says: "Well, times have changed since I was a girl!"

Aids to the Devout Life

IV.—Browning's "Saul"

By Hamilton W. Mabie

ALTHOUGH Browning had a strong dramatic impulse and put much of his best thought into dramatic form—gave it, in other words, an objectivity which ordinarily makes a poem the disclosure of a mood or character separate and distinct from the poet's mood and character—no modern poet is more deeply and genuinely religious than he. For the religious mind, it need hardly be said, is disclosed, not in dogmatic statements or in pious phrases and observances, but in the constant and controlling perception that all things come from and return to God; that Nature is not only the work of His hand, but the revelation of His mind; and that the life of man, however perverted, distorted, and broken, is, at its best, not only normal and healthful, but divinely fashioned and ordered.

There are other conceptions of the religious mind than this, and other types of the religious temper have been illustrated by men of noble character and genuine religious insight; but the monastic or ascetic conception of life involves a fatal concession to the apparent moral disorder in society; and even a partialistic theology like the older Calvinism solves the problem by an immense surrender to the power of evil. Such compromises and concessions are impossible to minds in which the loftiest spiritual aspirations must be matched by a view of life and the world which rejects nothing and surrenders nothing to anarchy and unrighteousness. No partial solution, no division of the empire of the spirit between God and the Devil, was credible to Robert Browning. With him faith was absolute; the world could not swing clear of the divine purpose. To believe this in the face of appalling contradictions involved a deeper use of reason than as an organ of analysis purely; it involved an immense trustfulness of the spirit; but that is precisely what faith is. It was the higher synthesis on which Browning rested his conviction that

> God's in his heaven,
> All's right with the world.

This magnificent conception of a world not shattered and broken, but moving on through lower to higher orders of existence, underlies all Browning's verse, but finds its crowning expression in "Saul"—a poem which long ago found its place among those expressions of the religious life which nourish and inspire the race. Not a touch of pietism appears in this poem; not a hint of that blighting kind of ecclesiasticism which perverts the worship of the Infinite into the ritual of a sect; not a breath of that dogmatism which has made theology hard and barren where it ought to have been rich and fruitful. In "Saul" the thought rises in successive stages from the joy and beauty of the physical to the last shining heights of the spiritual; nothing is lost of

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the fullness and sweetness of man's natural work and way in the world; nothing is surrendered of fair earth or fairer spirit to the empire of evil. The world shines like a vision of the beauty at the heart of God; youth is glad in its fresh morning because it feels the pure joy of living, and drinks in the delight of life; Nature is fair and friendly and hopeful; human relations and obligations send the thought unerringly onward to the spiritual realities which they predict; and at the end, in a sublime burst of triumphant song, the great thought of redemption, the ineffable face of the Christ, break upon the imagination as the inevitable fulfillment of all that has been and will be.

There is no avoidance of the presence of evil in this victorious revelation of the supremacy of good; but it was a deep artistic instinct which led the poet to give his thought dramatic instead of abstract expression. In this poem, as in "A Death in the Desert," "Cleon," and "The Strange Medical Experience of Karshish, the Hebrew Physician," an aspect of spiritual truth is presented with wonderful vividness because the poet takes a leaf out of the book of life.

There stands the great king in his tent at midday, with the blackness of despair upon his face; not a sound has come from him for the space of three days; no one dares approach him; there is nothing

To betoken that Saul and the Spirit have ended their strife,
And that, faint in his triumph, the monarch sinks back upon life.

To the shepherd-boy, through the mouth of the faithful Abner, comes the message of dire need. David kneels, prays, runs to the king's tent, finds it unloosed, looks in, and sees there, in the darkness, "blackest of all," the gigantic figure of Saul, agonized, "drear and stark, blind and dumb."

The boy takes the lilies off the chords of his harp, and begins gently to bring to that troubled and maddened spirit the sweet sights and sounds of natural, homely life. He plays the tune the sheep know as they come to the pen door:

One after one seeks its lodging, as star follows star
Into the eve and the blue far above us—so blue and so far!

Then the strings give out the call to which the quail in the cornlands respond, that which "makes the crickets elate," that which sets the jerboa musing outside his house; for

God made all the creatures, and gave them our love and our fear,
To give sign, we and they are his children, one family here.

Then the eager hand searches among the strings for the song of the reapers, and a deeper note sounds in the sweet and tender song of life which enfolds the torn soul of the king; and in that deeper music

great hearts expand
And grow one in the sense of this world's life.

To these vibrating chords of the fellowship of toil succeed those other chords which issue out of the common sorrow and mystery of death. When that song which is the last word for the dead is ended, the king moves; but his arms are still stretched on the cross-piece of the tent in rigid agony.

Then the strings are swept again by a hand which knows all the secrets of the life that runs brimming with vitality, and the poet puts into the mouth of the young singer words that glow and burn with the joy that overflows the shallow channels of speech:

Oh, our manhood's prime vigor! no spirit feels waste,
Not a muscle is stopped in its playing, nor sinew unbraced.
Oh, the wild joys of living! the leaping from rock up to rock,—
The strong rending of boughs from the fir-tree,—the cool silver shock
Of the plunge in a pool's living water,—the hunt of the bear,
And the sultriness showing the lion is couched in his lair.
And the meal—the rich dates, yellowed over with gold-dust divine,
And the locust's-flesh steeped in the pitcher; the full draught of wine,
And the sleep in the dried river-channel where bulrushes tell
That the water was wont to go warbling so softly and well.
How good is man's life, the mere living! how fit to employ
All the heart and the soul and the senses, forever in joy!

The song changes into another key, and still deeper chords are struck. Saul hears the cry of his people, the claims of his throne, the glory of his place. And once more the gigantic frame stirs; the rigor passes, the tense figure relaxes, the vacant eyes grow soft—the king lives again.

But sounds are humming in the harper's memory which have never yet found note or voice; the tide which he has set in motion bears him resistlessly out into the vast and untroubled world of the future; for the spirit of prophecy, never long absent from the poet, is

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upon him. Saul leans over him, pushes back his hair, looks into his eyes; and the boy's heart goes out to the king in a great passion of love. And then, in that happy moment when love touched the imagination, came the consummation of the vision. Through ever-widening circles the song has mounted to the highest heaven:

I have gone the whole round of Creation: I saw and I spoke!
I, a work of God's hand for that purpose, received in my brain
And pronounced on the rest of his handwork—returned him again
His creation's approval or censure: I spoke as I saw.
I report, as a man may of God's work—all's love, yet all's law.

Through the imperfect shines, faint and far, the perfect; in the darkness of the struggle gleams the light of final triumph; over ruin and disaster glows the bow of promise; through the blackness of sin the star of redemption rises; out of the darkness and void a hand is stretched and grasped:

He who did most, shall bear most; the strongest shall stand the most weak.
'Tis the weakness in strength that I cry for! my flesh, that I seek
In the Godhead! I seek and I find it. O Saul, it shall be
A Face like my face that receives thee: a Man like to me,
Thou shalt love and be loved by, forever! a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!

A gifted and ardent woman once said that when everything else failed her she re-read "Saul," and once more she heard the clear tone of faith calling through the darkness as the song of the shepherd-boy called to Saul in the blackness of his despair. In our time such voices are not often heard. Pathetic tones there are; notes that sound the sadness and hopelessness of the age; but the trumpet-peal rarely rises above the confusion of voices and sets the pulses beating not only with hope but with a passion of faith. Browning's "Saul" has the resonance and peal of such a trumpet; it floats back from the far advance line like a prophecy of victory.

Two Voices of Nature[1]

By Lyman Abbott

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!—Psalms viii., 3 to 9, inclusive.

IT is characteristic of the Psalms that they portray not infrequently those different aspects of life and those contradictions of experience which are so common in man. This psalm is an illustration of this feature in the Hebrew lyrics. The poet first looks out upon nature and feels his littleness; then he thinks further, and sees his greatness. You can imagine him lying on the hills, if he were the shepherd-boy indeed, and looking up to the heavens above; or, if this psalm were written later, in the Exile, looking at these stars as they shone so clearly in that Eastern atmosphere and seemed so near, these stars which the wise men were studying that they might from them determine the destiny of nations—you can imagine him looking up to them and thinking of them, and thinking of his own littleness as compared with them, and then crying out, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

And yet he knew very little of the greatness of the universe as compared with what we know. If he were the shepherd king, Palestine was the world to him. And what is Palestine compared with this great world as we now know it?—the great steppes of Russia, the great plains of China, the great wildernesses of Africa. You could put all Palestine, several times over, into any one of our Western States; and it was the world to the shepherd king. The mountains about Jerusalem and the mountains of Bashan are but as foothills, and even the snowy-crested Mount Lebanon is dwarfed, when we put them by the side of the heights of the Himalayas, or the snow-capped peaks of Switzerland, or the rocky cliffs of the Andes. The Jordan is but a brook compared with the great rivers, the Mississippi and the Amazon. The Mediterranean is scarcely more than an inland sea compared

[1] Sermon preached at Plymouth Church, Brooklyn, N. Y., Sunday evening, October 3, 1897. Reported by Henry Winans, and revised by the author.

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with the Atlantic and the Pacific, over which we sail knowing that beneath our feet are valleys as deep and mountains as high as any man's eye has ever looked upon. As to the stars, to the Psalmist they were scarcely more than points of light. He did not know what we know, that they were systems of worlds. He did not know that this world on which we live is but a smaller planet in our own planetary system, and that every fixed star we look upon is itself the center of another planetary system, many of them far greater than our own. He did not know that if you were to put this earth in the center of the sun, and let the moon revolve around it, there would be almost as much space between the moon and the circumference of the sun as between the earth and the orbit of the moon. Nor did he know that yonder star, Arcturus, is several thousand times larger even than this sun. He did not know what immense distances separate these revolving worlds from one another—so great that astronomers no longer measure distance by miles or myriads of miles, but by light-years—that is, by the distance which would be traversed by light in a year—sixty-three thousand times ninety-three millions of miles; and this is but the unit wherewith astronomers measure the celestial spaces. We look upon this earth, these rivers, these mountains, this ocean, we look back historically upon the tremendous forces which have pushed these continents up, and are pushing them, so that it is estimated that within the last five hundred years Scandinavia has been pushed up over three hundred feet into the air from the ocean-bed; we look upon this starry firmament with these immensities of space, and it will be very strange if we are not also inclined to say, What are we? Insects on a globe of sand; the world an ant-hill, and we but ants upon it. What is man, that thou art mindful of him? and the son of man, that thou visitest him? Who am I that I should think that the Creator of these blazing orbs, the forth-putter of this tremendous power, the wisdom that has planned and keeps in order this marvelous mechanism—that he should count the hairs of my head or think of me as his son?

That is the first thought—as it was impressed on me this summer as I traveled through Norway; a kind of nature's Venice, with great ocean fjords for canals, with ocean steamers for gondolas, with mountains five thousand feet in height for palaces. As I reflected that this wonderful Venice had been made and lifted up by the hand of the Almighty, I said to myself, as the Psalmist says, What is man, that thou art mindful of him? and the son of man, that thou visitest him?

And yet, if we think more deeply, I am sure that we shall come also to the other thought of the Psalmist, and see in the very grandeur of nature a testimony to the grandeur of man. For if we have learned something which the Psalmist never knew respecting the greatness of nature, we have learned also something which the Psalmist never knew concerning the greatness of man, for whom the world has been made. The fire which the pagans thought belonged to God, and for the discovery and use of which Prometheus was bound to the rock that his heart might be eaten by vultures, we have set to our service. The electricity which the pagans thought to be Jove's thunderbolts we have laid hold of, domesticated, and made to light our buildings for us. We have built ocean steamers and sailed where of old Neptune was thought to rule; we defy his trident. In vain the ocean waves hammer on the prow of our steamer; in vain the ocean winds blow to hold it back. We have mastered the ocean. We have bored through the great mountains, as the mole bores through the yielding earth. We traverse the continent; in thirty hours we travel a distance which our fathers took thirty days to traverse. Looking on this world we realize, as the ancients never did, as this Psalmist could not do, that it is our world—made for us—given to us, as a house is given to a bride, or a university is given to the student. He goes fresh from his high school to Harvard, Yale, Cornell; he goes into the great museums, into the great laboratories; he does not know chemistry, and he does not know how to use these laboratories; he does not know how to employ this apparatus; he knows but very little Greek or Latin; many of these books are closed to him; but they are his; and the very fact that some one has built this great university and so endowed it for him is the witness to the possibility within him, the testimony to him of what he himself can become.

That is not all. Not only has this wonderful world been given to us, not only has this wonderful world been mastered by us, but it has been given to us to find our way to the mastery of it ourselves. There has been no revelation. God has not spoken out of the heavens to tell us what electricity

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is, or steam, or fire; God has not told us how we shall subdue the earth, how domesticate its powers: to his children he has given this gift, and said to them, Take this world, and have dominion over it. When men have said, This is too much, we cannot, the reply of this trusting Father has been, I know you better than you know yourselves. You can; go on; and in the endeavor you shall find your own development. We have measured the distances of these stars; we have weighed them in our balances; we have studied their chemistry; we have determined their constituent parts; we have drawn the heavens closer to us than they ever were to David, though we know them to be farther away; we have measured the globes that were to him but points of light. The Father has shown his love for us in what he has given; he has shown his trust in us in what he has bidden us to do.

If you consider, then, this world in which we live as a university; if you consider that all its powers, hidden from us until by our own energy we have discovered them, mastering us until by our own supremacy we have dominion over them; if you consider that all this has been given to us in order to make character; if you consider how great is the gap between the man who made the stone arrow-head and the man who makes a locomotive; if you consider how great is the gap between the David who sang this song, looking at the stars from the hillside of Bethlehem, and the astronomer of to-day, bringing them close to him and measuring and understanding them—does it seem so strange that this world should be also the theater of a more divine redemption, the place whereon a greater service to character has been wrought than can be wrought by cloud or tree or mountain stream or ocean? Does it seem so unaccountable that there should have been a spiritual disclosure as well as a physical, and a spiritual mastery as well as a material mastery? Does it any longer seem impossible that we should have been visited, that we should be accounted children of God? You may so look at nature that its very grandeur will appall and awe you; but you may also so look at nature that its very grandeur shall make you feel the intended dignity God has for you. This world is not an ant-hill, and we are not insects; it is God's house, and it is man's house, God-given for man's use and man's supremacy. O Lord our Lord, how excellent is thy name in all the earth!

Prisoners of Hope

By Janet Brownell Glen

"THE terrible pity of it is that they are all so young. If they were old or even middle-aged, it would not seem so sad; but these children, these young boys and girls with none of the freedom and carelessness of childhood, these young men and women with none of the eagerness and expectancy of youth in their faces—it is too pitiful. It cuts one to the heart."

The exclamation came from a stranger who had just returned from a walk through the streets of one of our famous resorts for consumptives, or prisoners of hope, as they have been so aptly and sympathetically named.

To her, as to many others, it is evident that there is need of a more sympathetic understanding of the daily life of these exiles. As the majority of even the kindest and tenderest people lack the imagination to comprehend an experience foreign to their own, especially when it is removed from their sight, the wanderer leaves behind him hearts full of pity, agony it may be, but not alive with understanding. Everywhere, to-day, the cry of the suffering is, not, "O for somebody to pity me!" but, "If only somebody could understand!"

Going away for one's health is not an experience of settled gloom, as many suppose, nor, on the other hand, is there anything "very romantic" about it—words with which I once heard a young girl endeavor to console a sorrowing comrade—but it will inevitably offer many new problems to an invalid who has the responsibilities of life resting on his own shoulders. Unwonted force of character is required of one who is compelled, in the full tide of happiness, usefulness, and success, to put aside all that makes life have any meaning for him, to go away among strange people and strange scenes, and then devote himself to the upbuilding of his physical self—a self to which he has given so little thought in all his life before. It is absurd, impossible, he

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thinks. How can a man leave the business which suffers for the want of his personal attention even in a brief absence? How can a woman leave her little children in a motherless home?

After the break has once been made, new scenes may divert the invalid for a time, but sooner or later, especially if he finds his stay is to be longer than he expected, there must come the struggle with homesickness, and the difficulty of adapting himself to a new way of living. A man more readily than a woman finds congenial companionship and pleasant occupation. He gets on very well at first, but after a time becomes restless. As soon as he exhausts the diversions of one place, he goes to another, or else broods over his trouble, finds it impossible to adapt himself to such an uncertain state of existence, "here to-day, in bed to-morrow," feels as helpless as a child without the comforts and tender care he has had at home, finally "gives the whole thing up," and goes back to die. A woman finds it harder in the beginning than does a man to accommodate herself to her new circumstances, but eventually she settles down wherever it is best for her to be, much to the advantage of her health.

It is a mistake to allow fret, worry, or inconvenience of any kind that can be avoided to feed upon the vitality of the disabled body. One's first duty is to be as comfortable as possible. Suitable homes for the sick are comparatively rare, even in the most frequented resorts; still, there are a few. The next step is a recognition that discontent is a serious obstacle in the way of returning health, and that it must be overcome. A keen, sympathetic woman once said to a newcomer, whose college course had been broken off in the middle, "I know why you are so discontented and unhappy here. The trouble is just this: You think this isn't life. You think it is not worth while to cultivate endurance or even tolerance of this sort of existence; but after you have a little more experience, you will agree with me that it requires just as much talent, just as much perseverance, just as much force of character, to live in a boarding-house full of invalids, and do it successfully, as it does shine in a university."

The limitations of an invalid's existence are so apparent that one may easily be blind to its large opportunities for usefulness. One day an impetuous young girl, whose heart was heavy with foreboding lest for her there should be no future except one of renunciation and endurance, said of a woman, a girl in reality, scarcely older than herself, "Oh, how can she bear it? And then the uselessness of it all! I will not live to be like that—just to suffer all the time and be of no use to myself or anybody else!" Yet the woman under discussion leads a life of the highest usefulness. After a sleepless night of suffering, the day is nearly half over before she leaves her room, to which she goes back as soon as the first darkness falls. The few hours when she is abroad are spent in a hammock swung under the pines. Not an active life, is it? And yet so full of meaning.

Through the long watches of the night the fairies, or more likely the angels, must be at work in that busy brain. And what does she do? In the first place, she always says the right word at the right time, and that is the most rare and useful of the talents which art and nature have to give. Then, with the keen eye that belongs to a heart "at leisure from itself," she never fails to see where others are in need of help, and her delicate tact teaches her when and how to give it. She sees something is wrong with that young college athlete who came last year just after the great game, when he was struck in the lung by a ball. To-day there is the contest again between his college and its famous rival. His heart is full, but he cannot speak about it to "those people who don't care about such things." He is restless. He cannot hang about the house all day and wait for dispatches. Instead he goes for a long walk, stopping, as does everybody, for a moment's chat by the gay hammock among the trees. All day long he tramps. Out-of-doors, under the broad sky, he fights it out, and is vanquished. He leans his cheek against the rough bark of a gnarled old tree, while dry sobs tell the grief and bitterness in his heart because he is "not like other fellows." When he returns, there is a table in the sunniest corner of the porch. It looks like a "spread." There are his colors, and plenty of flags and flowers. Everybody is congratulating him at once, and then they give him the college yell and three cheers for his dear old Alma Mater. This world isn't such a bad place after all, he thinks, and pretty soon he will be well and going home, anyway. It is worth a good deal to help some one get his grip on life again.

It is our invalid who plans dances, musicales, and amusements of all kinds, which she never sees. It is she again who always shares everything—her new books, magazines, flow-

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ers, drives, and boxes from "The North." To one she shows a new stitch in embroidery, to another a better way of developing negatives, to a third a trick of putting color on canvas that a famous painter has taught her. She sends her maid to help a tired neighbor who has none, and then waits on herself so as not to impose on the maid. In short, she "makes things pleasant in one little place." She never complains, nor wears the look of a suffering martyr. She knows that to her life is granted one day at a time. She lives it to the full, never wondering if there will be to-morrow. I never knew her to ask sympathy for herself but once. Then I found her reading Amiel's "Journal." She held the book toward me, while, with tears streaming down her face, she pointed to these words: "In my own particular case what has been taken from me is health—that is to say, the surest basis of all independence; but friendship and natural comfort are still left to me; I am neither called upon to bear the slavery of poverty nor the hell of absolute isolation. Health cut off means marriage, travel, study, and work forbidden or endangered. It means life reduced in attractiveness and utility by five-sixths. Thy will be done!"

The spirit of childhood comes back with the free, untrammeled, out-of-door life. Happy is the man or woman who has already learned to love nature, especially when she is commonest and friendliest; but happier still, perhaps, is one to whom in long hours of weariness and despair she first reveals how close and tender is her brooding care, how calm and deep the peace she brings. One day last summer I sat on the piazza watching the shadows lengthen on the nearer mountains, while distant peaks grew purple in the mellow light. The sleepy chirping of the birds was the only sound of life. My companion, whose silence had been unbroken for more than an hour, said: "Once I couldn't have enjoyed all this. I've learned to love simple things only since I have been ill. The quiet of the country, children's mute sympathy, the thoughtful attentions of strangers, the homely kindness of neighbors—all these give me the greatest pleasure now."

When the speaker first came among us, a year or two before, he was bitter with disappointment. He was an enthusiastic lover of his profession; there is a passion of the intellect as well as the heart. In his scheme of life he had never recognized weakness or deficiency of any sort. He had no comprehension of failure. To be a man among men with a hard place in the thick of the fight was his ideal; an obscure struggle for life, intense and terrible, was his lot. His acceptance of it was heroic.

There are not many who know what heroism is to be found in out-of-the-way places in mountain and desert. If, while there remain a strong man's fixity and intensity of purpose, a strong man's ambition and need of activity, there comes the knowledge that the hours of weariness and pain will never cease this side of the grave; that the renunciation of every earthly hope is final; that there is left only a long trial of endurance while waiting, held fast in the bonds of slow-dissolving flesh—to such a one human aid and sympathy are worth so little. In that hour "Turn you to the Stronghold, ye prisoners of hope!"

But hope is such a bright word. How can there be failure when hope is strong! There are two kinds of hope. Says the Persian proverb, "He who has health has hope, and he who has hope has everything." This kind of hope is natural; it is a part of the general vital feeling dependent on the normal performance of all the bodily functions. While this natural hopefulness of temperament is not to be despised by any means, yet there is a nobler hope that all may have—the Roman Apostle's hope, which is born of experience and patience. This hope teaches that health can be bought. It is yours if you pay the price of continual self-sacrifice, unwearing patience, and steadiness of purpose. It is not to be had for the wishing, nor by simply waiting until climate and physician shall perform miracles; the invalid must do his part as well. Health restored after long, deep ravages of disease means work, and hard work at that. Hope increases the vital resistance; despair weakens it. By vital resistance one does not mean what people commonly point to with pride as their "strong will-power." More than one poor wretched sufferer has gone to his death worn out with the struggle of keeping an overworked will up to the sticking-point. "I will not bear it," "I will not die," is not the voice of power and self-control. It is the cry of an undisciplined heart. Let the force of a strong will fight with instead of against you. Resolve, "I will get well if I can—that is, so far as it rests with me. I will seize upon every help that is offered me. I will sacrifice every taste, inclination, and pleasure, every duty if it is a less imperative duty. I will have confidence

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in myself, and trust in others. I will fight a good fight, and have faith that, if not on earth, yet somewhere there is victory."

Too Many Things

By Elizabeth Elliot

"Earth crowded cries, Too many men!" So says Emerson, and we echo his sentiment when we are compelled to come up town on a crowded elevated train towards dinner-time, and men crowd and jostle into the car in a tumultuous multitude that seems ridiculously superabundant. And when we come into our houses we are tempted to echo it again—with a difference—and to cry "Too many things!"

It was the young husband of an æsthetic bride who murmured, plaintively, "O for a few less curtains and a few more comforts!" But somehow both the curtains and the comforts seem to multiply appallingly as year by year civilization exacts more and more *entourage;* and occasionally a woman who is hurrying and striving to keep up to its demands has an overwhelming realization that she has around her such a clutter of pictures and rugs, of lamps and cushions and bric-à-brac, that she feels like pushing back her walls for the pleasure of seeing a little bare space.

We cannot deny to ourselves that our lives might be immensely simplified if we could devise some way of reducing the number of things which take so much time and strength to provide and to care for. When a woman first goes to housekeeping, she has often a perfect frenzy of accumulation. There are so many things needed, and each addition is such a pleasure, that sometimes before she realizes it she finds that she has not left herself room to live in the house. Her bureau is so covered with silver mirrors, brushes, pin-trays, atomizers, and manicuring tools that she looks in vain for a place to lay her collar when she takes it off. Her writing-desk is so elaborately equipped with ornamental lamps, pen-trays, ink-bottles, letter-scales, and sealing apparatus that she finds with difficulty room enough to write a note. Her table is so decorative, with its elaborate center-cloth, its flowers, its silver candlesticks with their dainty shades, the various intricacies of silver forks and spoons for every conceivable purpose and different china for every course, that it is only with care that a place can be found for the meat and potatoes. There is a hall table with a pretty litter of whisk-broom and writing-pad and pencil and card-tray, but the man of the house cannot find a place to put his hat and overcoat. There are so many ornaments in the drawing-room that not one of them has any distinct decorative value, and it takes so many pretty odd tables to hold them all that the family have to move about with precaution. The musician of the household has such stacks of music that she never can find what she wants, the children have so many toys that they do not care for any of them, the books accumulate so in the library that no one knows where anything is, and the bedrooms are so full of easy chairs and divans and chiffoniers that folding beds have to be bought to make room for them all.

But, if a woman be wise, the time comes when she begins to simplify. She buys only what is really needed, she stops putting things away thinking she may want them some time, she has regular times of going through rooms and closets to weed out superfluities and send them off to the many places where there are no superfluities and scant necessities. She plans how to do without rather than how to accumulate; she tries to arrange her rooms so that the eye rests upon some refreshing spaces.

One of her puzzles is what to do with presents—pincushions and sachet-bags and all kinds of painted things, each a bit of fresh prettiness in its time, but now a little faded and frayed, rather past its usefulness, and not intrinsically beautiful enough to be valuable in spite of wear and tear. "Presents," says Lamb, "endear absents." So they do, and they are meant to do so, and not to be made an encumbrance. When the pretty gift has brought its message of affection and remembrance, when you have received it with grateful appreciation, have blotted your letters and wiped your pen till the blotter and penwiper look dingy, when the scent has died out of the sachet, and the ribbon and lace on the toilet set are faded and mussed, then the gifts have fulfilled their destiny, and one may clear them away with a good conscience.

Simplify all we may, life is still complicated enough. But everything eliminated from the list of necessities means to the busy woman that much less to think about and care for. And that means that much more time for the real things of life, for thought and culture, for love and helpfulness, and charity that is not superficial and hurried, and for the clear vision that sees life in its true proportions.

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Books and Authors

An American Architect [1]

The biography of John Wellborn Root would have been simpler and better without Miss Monroe's preface and final note, charged as these are with real feeling. Yet the architect's life was so full of color, vivacity, and genuineness that it must have been difficult for one who is a poet to have refrained from even longer poetic expression.

There is not too much related, however, of the interesting boyhood, begun in Georgia, continued in England, ended in New York. During the war John Root was sent to school near Liverpool, and Miss Monroe tells us that he did his share of pummeling in defense of his boyish honor, especially when an English lad or two dared to call him "Yankee," a title which his Southern education made odious. He passed the examinations for Oxford, but never matriculated there, as, soon after, to his delight, he was called home. He was sent to the University of the City of New York. While he was still at college his first design for a building actually constructed was made; it was for a Baptist church for the negroes of Atlanta. He made a little money in those days by playing the organ at the Fifth Avenue Baptist Church, and his brother Walter says: "I pumped on extra occasions. I rather enjoyed it, because I was expected to go to church generally, and in the organ-loft I had perfect freedom and could read or go to sleep as I wanted to. Pumping the organ, I felt that I was doing something in the production of the music and was helping brother make it."

Mr. Root's New York career was cut short by the Chicago fire, a calamity which cleared a promising field for architects. Accordingly he started West, entered a Chicago office, and a few days afterward a young man, Mr. Daniel Hudson Burnham, joined the force of draughtsmen. "I remember how John looked," said Mr. Burnham, "as he stood before a large drawing-board, with his sleeves rolled up to his elbows. From the first he pleased me; the strength of his muscles, the babyish whiteness of his skin, his frank smile and manner, appealed to me, and we became great cronies." When 1873 came, and suburban real estate was "booming" all around Chicago, a number of Mr. Burnham's friends agreed to push a certain suburb. Miss Monroe tells us that a new town was to be laid out, dwellings erected, an academy, a railway station, shops, and other buildings planned. The ambitious projectors wished to get out of the rut of base architecture, and, with exalted confidence in youthful talent, promised their friends the work on a basis of five per cent. commission. On the strength of this alluring prospect and of six or eight other jobs which Mr. Burnham had gathered up, the young draughtsmen gave up their posts and formed the partnership of Burnham & Root, the older man taking precedence in the title of the new firm. During twenty years, we read, this partnership was never interrupted by a single moment of harshness or suspicion, and the work of each man became consequently more necessary to the other. Root had the happy union of invention and facility which made up an original force in architecture; but, as Miss Monroe well remarks, genius avails little without persistence and opportunity, and Mr. Burnham was the plasmic influence which he needed. The younger man's dream was more of the achievements of the race; his own career was of relatively little importance. On the contrary, Mr. Burnham resolved from the first that his firm should lead the profession, and he never flinched from his purpose during the years of waiting. We can see that Mr. Burnham's influence was of vital moment to his partner. It saved him from dilettanteism, and held him to a definite purpose. After a while an unexpected honor was thrust upon Mr. Root:

> I was offered the other day the place of the Superintendent of the Government building here—salary $3,000. I don't know why I was singled out, except that I was politically unobjectionable to all parties. They seemed mystified that I should decline. But to have accepted would have taken me away from my own legitimate business, would have identified me with politics. And, more than this, I happened to know of so many irregular and dishonest things about the work here that I should have utterly lost my self-respect to have taken the place and condoned the dishonesty, while, if I exposed it, I could not have kept the place six weeks.

Miss Monroe adds, with just satisfaction, that it was another object-lesson in the present

[1] *John Wellborn Root: A Study of His Life and Work.* By Harriet Monroe. (Houghton, Mifflin & Co., Boston.) $6.

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method of erecting public buildings. The Custom-House here referred to is now being demolished, Congress having appropriated millions for its destruction and for the erection of another.

If any one could give adequate expression to the outrageously lofty modern commercial structures, it was a man so permeated by the fitness of things as was John Wellborn Root. In the finest of his buildings we see in stone and brick and mortar an embodiment of the best business life—simplicity, stability, breadth, dignity. How was it that he succeeded so well in this special field? His secret is now well known; pity that it has not been followed more generally. It is the secret of never developing the plan of a structure from the outside—only from the inside.

The most important professional event of Mr. Root's last days was his work on the plans for the Columbian Exhibition buildings. In their essential lines the buildings were afterward constructed on the plan sketched out by him. His conception, however, was not that of a White City; had his ideas prevailed, the Chicago Fair would have been a City of Color.

The architect died prematurely as far as years go, but he had accomplished the work of a long lifetime. America is rich in that she has had such workers as Richardson and Root—men to whom architecture was indeed "frozen music." The two arts are wonderfully harmonious, and no part of Miss Monroe's biography is more suggestive than the pages in which we read of the impossibility of her hero's keeping away from music. Had he not been an architect, he must have been a composer, for music appealed to him as the closest and most ideal expression. Miss Monroe writes: "I once heard him say that he never felt so keenly alive as in listening to the third Leonore overture. For him apparently that was the supreme triumph of man in art. Greek sculpture, Italian painting, Elizabethan poetry, appealed more remotely to him. I think he would have confessed that architecture also made a remoter appeal. To him music was a necessity of life, not a decorative incident." Miss Monroe's book is a distinct contribution to American art, to American biography, and to the history of our great Western metropolis.

The title of Mark Twain's new book has been changed from "The Surviving Innocent Abroad" to "Following the Equator."

The Country of Horace and Virgil[1]

When once Mr. Havelock Fisher had put forth his translation of M. Gaston Boissier's "Rome and Pompeii," obviously the next thing was to translate the same distinguished Academician's "Country of Horace and Virgil." The book is no Baedeker or satchel guide to the Italy of literature. It is rather a companion to the works of the two Augustan poets. Writing in cursive fashion, this genial Frenchman carries along his readers in luxurious ease. It is as if you were rolling out along the Appian Way in a victoria. There is just enough topography, just enough archæology, just enough literary criticism, to save M. Boissier from being condemned as superficial and frivolous; but the gentle man of France is never heavy. And when you have gone over his pages your lines of Horace and Virgil will take upon themselves new meanings and new beauties. The chapter upon "Horace's Country House" treats of the life as well as the literature of the fashionable manufacturer of *vers de société* in the golden time of the good Augustus Cæsar. Read this chapter with Mr. Field's paraphrases in "The Sabine Farm," and Horace will come to be real again—will no longer be a ghost of a dead author.

Virgil and his efforts get much space and many words. Æneas's little experience in Sicily is treated with minuteness. Ostium and Lavinia are described exhaustively, also Laurentum; and so the graceful, learned gossip goes on, page after page. You turn to your Virgil and read with new interest and delight the familiar lines. Then you lean back and reflect how much joy it had been to you had M. Boissier's book fallen into your hands in your school days.

The New York "Tribune" recommends to the next decadent young gentleman who is seeking for laurels in a new field a decidedly profitable enterprise: "Let him write a cook-book. The time is ripe. He has tasted of all that the world has to offer, good and ill. Surely he can tell us in what style to treat 'angel,' for example, or ptarmigans. And he is certainly needed. He is needed because there is a movement going on among the cooks of earth to tell us all about it, and they, poor things, more accustomed to the skewer than the pen, are lamentably uninteresting."

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[1] *The Country of Horace and Virgil.* By M. Gaston Boissier. Translated by Havelock Fisher. G. P. Putnam's Sons, New York. $1.

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Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending October 8. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGION AND THEOLOGY

The contrast between *Clerical Types*, by the Rev. Hames Mann (Funk & Wagnalls Company, New York), and the "Holy and Profane States" of Thomas Fuller is very suggestive of the difference of taste between the seventeenth and the end of the nineteenth century; and it is in favor of the seventeenth. The very titles of some of the chapters are suggestive of this difference: "A Plodding Parson;" "A Regular Hustler;" "A Fighting Parson." This nineteenth-century quality might be further illustrated by sentences selected almost at hazard: "Smith's elocution . . . comes from the outside, like pins stuck into a cushion." "He [the transcendental preacher] is topheavy; the sail is too large for the boat." There is brightness in this book, and some insight of the character, but the sketches are cartoons, not portraits.

Dr. J. R. Miller has achieved success in the difficult art of writing spiritual literature. He is not a genius, and has not that freshness of thought which gives such a charm to the writings of Drummond. But though his thoughts are common thoughts, they are not commonplace, and his volume on *The Personal Friendships of Jesus* (T. Y. Crowell & Co., New York) will be very helpful Sunday afternoon reading for those who are either kept from church or get little or nothing from the churches to which they go.

A History of American Christianity, by Leonard Woolsey Bacon (The Christian Literature Company, New York), supplies what the American minister's library has long needed. It traces American Christianity from the Spanish conquest down to the present time. The difficulty of writing contemporaneous history is that of avoiding prejudice on the one side, and the failure of interest which always attaches to colorless annals on the other. If Dr. Bacon's book errs at all, it is in the second direction. His volume is eminently judicial in its tone, and self-restrained. Perhaps it is a necessary incident of compressing so much history into so small a space that the book partakes somewhat of the character of a compend. We cannot think, for example, that the treatment of the Unitarian schism is adequate. But probably to have made it adequate would have been to make it disproportioned. We welcome the volume as a concise and apparently scrupulously accurate summary of the facts of the church life of America.

Two volumes of *Notes on the International Sunday-School Lessons* for 1898 are laid on our table, of which it must suffice simply to announce the titles; one, published by Fleming H. Revell Company, is edited by Mrs. T. B. Arnold; the other, published by Eaton & Mains, is edited by Jesse Lyman Hurlbut and R. R. Doherty.

The Incarnation, by E. H. Gifford, D.D., is a republication from the "Expositor" of an interpretative article on Philippians ii., 5–11, with added notes thereon. It must be regarded as an exegetical monograph, valuable only to professional students familiar with the original Greek. (Dodd, Mead & Co., New York.)

We reserve for future notice *The Veracity of the Hexateuch*, a defense of the historic character of the first six books of the Bible, by Samuel Colcord Bartlett, D.D., and *Sunday-School Success*, a book of practical methods for Sunday-school teachers and officers, by Amos R. Wells; both published by Fleming H. Revell Company, New York.

A Good Start, by F. B. Meyer, M.A., is a wholesome little volume of "workaday sermons." The "sermons" are short and animated, and their themes are well chosen. (T. Y. Crowell & Co., New York.)

The Rev. Dr. George Matheson, minister of the parish of St. Bernard's, Edinburgh, has published, through Messrs. Dodd, Mead & Co. (New York), *The Lady Ecclesia*. Dr. Matheson calls this book "an autobiography;" a more correct term, it seems to us, would be "an allegory." As regards construction, the framework is historical, and is, of course, on broad lines. The principal character is Ecclesia herself, and the name is sufficiently well known to leave no doubt in the mind of any one that the Christian Church is intended to be so represented. The other characters are Hellenicus, or that phase of the Greek mind which came into contact with Judaism; Caiaphas, representing the Jewish priesthood; the Lord of Palatine, or the Roman Emperor; the Captain of the Guard, or the Imperial system; Phœbe, or "the ministrant influence of the new faith;" and the Son of the Star, or the false Christ, whereas the true Christ speaks through the medium of a dream.

Daily Light and Strength (Thomas Y.

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Crowell, New York) is a collection of selections from the Bible, with selections from poets and writers old and new. The book is prettily bound.

HISTORY AND POLITICAL ECONOMY

Constitutional Studies, State and Federal, by James Schouler, LL.D., is an able book so far as it relates to the Federal Constitution, and both an able and a much-needed book so far as it relates to the State Constitutions. Few even of those who have made a special study of constitutional history have any clear conception of the development of our State Constitutions, and of the extent to which these documents, formerly adopted by delegates without reference to the people, have become the instruments through which the people directly determine the most important questions relating to their Government. With this development Professor Schouler has come to sympathize. "Our first impression," he says, "is unfavorable. So much constitutional detail seems needless. . . . But when we have well studied and compared State Constitutions, such prejudice softens. . . . Breadth, not intolerance, characterizes these later schemes of State government. Dislike of monopolies, of class and money-making privileges, though visible, is not destructively manifested. If some impertinent or niggardly constraint can be pointed out in a State Constitution, it is only on rare occasion. If rulers seem now and then hampered in action, it is because the ruled are 'subjects' in the Old World sense no longer, because American citizens are keenly sensitive to the public shortcomings, and apprehend the temptations which beset those temporarily over them through their own suffrage. Sooner or later the best thought of each community . . . has gone into the marrow of these State Constitutions." Professor Schouler's account of the development of our State Constitutions, not only regarding the scope of their enactments, but the changes in their provisions relating to qualifications for the franchise and for office-holding, the manner of selecting officers, the limits upon the terms of the judiciary, and the restraints upon the power of the Legislature, is an inspiring record of the advance of democracy. (Dodd, Mead & Co., New York.)

The Romance of Colonization: The United States, by G. Barnett Smith, covers much the same field as Griffis's "Romance of Discovery," reviewed in these columns last week. It enters, however, more fully into the internal economy of the colonies planted by the early explorers, and concludes its narrative with the landing of the Pilgrims. Though written by an Englishman primarily for an English audience, the book is fitted, by its attractive style and thorough scholarship, to do a useful university extension work in this country. (Dodd, Mead & Co., New York.)

Researches into the Mathematical Principles of the Theory of Wealth, by Augustin Cournot, is the seventh volume in the excellent series of "Economic Classics" edited by Professor Ashley. This volume is not, of course, one for the general reader, most of the mathematical formulæ being much more difficult to comprehend and not more precise in their significance than the ordinary statements whose quintessence they are supposed to contain. In general, the closeness of thinking which characterizes the volume is to be regarded rather as the cause than as the consequence of its skillful employment of the mathematical method. No one but a close thinker could have employed this method upon most economic topics so as to express any truth whatever with clearness. To practical minds the expression of economic truths intelligible to all, in mathematical formulæ intelligible to few, seems generally about as valuable as the turning of simple English poetry into elaborate Latin acrostics. The present volume is well translated by Nathaniel T. Bacon, and is accompanied by a bibliography of mathematical economics by Irving Fisher. (The Macmillan Company, New York.)

France Under Louis XV., by James Breck Perkins, the author of "France Under the Regency," makes more fascinating than ever the story of the decay of the ancient *régime*. No striking colors are used in depicting the characters of that fateful epoch, no eloquence is used in summing up the evils of its political conditions, but the pages are none the less full of light and feeling—white light and calm feeling, such as thorough knowledge and judicial temper naturally create. The first volume opens with a portrayal of social conditions on the accession of Louis XV., describes the ministries of the Duke of Bourbon and Cardinal Fleury, tells the story of the wars of the Polish and Austrian successions and of the loss of the Eastern Empire, and closes with a brilliant picture of "The Reign of Madame de Pompadour." The second volume concludes the wars with Frederick

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and describes the partition of Poland, but is mainly devoted, as it should be, to the internal changes then taking place within France—the expulsion of the Jesuits, the overthrow of Parliament, and the social and intellectual developments which to our eyes, though not to those who saw them, made inevitable the great revolution so soon to follow. Both volumes are pre-eminently a social history of the epoch, and it is its social history which is so full of instruction to our time. (Houghton, Mifflin & Co., New York.)

Contemporary American Opinion of the French Revolution, by Professor Charles D. Hazen, of Smith, is an admirable account of the French Revolution as seen through the eyes of Jefferson, Gouverneur Morris, and Monroe in Paris, and as interpreted by the popular thought of this country. Though nominally a study of the French Revolution, and valuable as such—since few observers of the events of that period had better opportunities, and none had keener insight, than Jefferson and Morris—the work is chiefly valuable for the light it throws upon contemporary American history. Events in France at that time appealed more strongly to the hopes and fears of the American people than any which were occurring here. The history of France, as here given, is an important part of the history of America. (The Johns Hopkins Press, Baltimore.)

LITERATURE

An excellent thing well done is to be found in *The Comprehensive Subject Index to Universal Prose Fiction*, by Zella Allen Dixson, Associate Librarian of the University of Chicago. Over four hundred pages are filled with an alphabetically arranged subject list of "works of fiction which are founded on fact—historical, physical, psychological, or moral." Foreign fiction is included. The arrangement and subdivision of subjects are beyond criticism. Under "English History" a separate list is given for each century. Names of individuals—as, Mirabeau, Charlotte Corday, Constantine, Luther—are included in the subject list, as well as names of countries, States, cities, battles, periods, and a host of miscellaneous titles such as Adventure, Frontier Life, Future Life, Ministers, Authorship, Spiritualism, etc., etc. In fact, the only improvement we could suggest would be a weeding out of the less meritorious novels and the putting in their place of a little more specific information about those retained. To do this, however, would be to make another book altogether. Libraries will find this work almost indispensable. (Dodd, Mead & Co., New York.)

To the very convenient Arden Shakespeare which is now in course of publication by D. C. Heath & Co. (Boston) have been added *The Tempest*, edited by F. S. Boas, the author of "Shakespeare and His Predecessors," and *Cymbeline*, edited by Mr. A. J. Wyatt. These volumes are furnished with notes, explanatory and critical, with glossaries and indexes of words.

Messrs. T. Y. Crowell & Co. have put into a single volume Browning's *The Ring and the Book*, printed from the revised text, with biographical and critical notes, and an introduction by Charlotte Porter and Helen A. Clarke, the editors of "Poet-Lore." The notes are placed, as they should be, at the foot of the page, and the poem is illustrated with representations of the localities mentioned and also with a few portraits. The biographical introduction presents in a condensed but interesting way the principal facts in Browning's personal and artistic life, with special comment at length upon "The Ring and the Book," which is considered by many lovers of the poet his greatest work. The volume is well made, and contains as a frontispiece an excellent likeness of Browning.

The same publishers send us the University Edition of the *Poetical Works of Matthew Arnold*, containing the complete verse of the poet, with a biographical introduction by Mr. N. H. Dole. This volume is very successful in putting into reasonable compass the entire work of one of the first of modern English poets, and printing it in such a way as to make reading a delight to the eye. The volume includes some earlier work of the poet not usually contained in the recent editions, and a bibliography is added.

NOVELS AND TALES

A clever idea for a detective story is that of Mr. Headon Hill in *By a Hair's Breadth*. He imagines an elaborate Nihilist conspiracy to kill the Czar in his recent visits to Germany, France, and England, and his Russian chief of detectives meets each new attempt in each foreign city visited with counter-plot and marvelous sagacity. Of its kind the story is good. (Dodd, Mead & Co., New York.)

The tenth volume in the beautiful "Outward Bound" edition of Rudyard Kipling's

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writings contains *The Naulahka*, in which Mr. Kipling had as collaborator the late Wolcott Balestier. The blend of the genius of the greater writer and the talent of the less known was not in all points perfect, but there are passages in the story of high dramatic power. The bas-relief illustrations by Mr. J. L. Kipling are even more effective than those heretofore printed. (Charles Scribner's Sons, New York.)

A Child in the Temple, by Frank Mathew (one of the newest of the "Bodley Head" coterie), shows a sense of style, a sense of humor, but too much literary self-consciousness. (John Lane, New York.)

Max Pemberton has a lively invention. His *Queen of the Jesters* may be classed somewhere between the types of fiction represented by the work of Weyman and Hope. A series of impossible but fascinating adventures in the Paris of Louis XV. are constructed from imaginary episodes in the life of a Corinne de Montesson, the friend of beggars, the student of subterranean Paris, and the creator of marvelous surprises and bewildering mystifications. These stories keep one's interest at a high point of excitement, but leave no permanent impression. (Dodd, Mead & Co., New York.)

Prisoners of the Sea, by Miss Florence Morse Kingsley (David McKay, Philadelphia), is a romance of the seventeenth century. The novel is more remarkable for its spirited descriptions of sea life than for clear character-drawing. The author's style is a pleasant one.——Miss M. E. Braddon, the author of "Lady Audley's Secret," "Dead Men's Shoes," etc., has published through Messrs. R. F. Fenno & Co., New York, a novel entitled *When the World was Younger*. Miss Braddon goes back to the days of Charles the First and the Protectorate for the scene of her last book. It is not one of her best, but its plot is sufficiently exciting to hold the reader's attention. As a historical romance it will hardly take high rank.——*Between the Two Jubilees* is the title of the latest story by Miss Charlotte M. Yonge. (Thomas Whittaker, New York.) The book seems to be somewhat hastily written; at all events, in point of literary style it may be regarded as of a negative quality. It has evidently been designed for Sunday-school purposes.

Annie E. Holdsworth will be remembered as the author of a distinctly powerful but painful story, "The Years that the Locusts Have Eaten." Her new novel, *The Gods Arrive*, has a greater variety of character and some humor; but still sacrifice and sorrow form the basis. There is much in the book that evinces talent of an unusually high order—the clash of motives, the action of experience on character, a knowledge of subjective human conditions. With all this there is often a jarring note. The women of the book are all capitally drawn; the men are poor things, some intentionally made so. (Dodd, Mead & Co., New York.)

Two very pretty volumes of alluring size and workmanship contain *Tales from McClure's*—the one devoted to *Humor* and the other to *Romance*. The stories in "McClure's Magazine," as a rule, are interesting, and these selections are fairly representative of the quality and variety of the short fiction work printed in that popular periodical. (Doubleday & McClure Company, New York.)

Miss Helen B. Maxwell, who wrote a very readable story, "The Bishop's Conversion," has matched it with another, *The Way of Fire*, the scene of which is laid in India, the plot of which is unusual, and the style of which is animated. The story is in no sense great, its literary quality is not especially good, but it is eminently readable. (Dodd, Mead & Co., New York.)——A still better story is Mr. Merriman's *In Kedar's Tents*. The author of "The Sowers," although not quite sure in his literary skill, knows how to tell a story in a very interesting fashion. This latest tale is one of adventure pure and simple—the kind of a story which one does not lay down willingly when he has once begun to read it. There is something of the *esprit* and dash of "The Prisoner of Zenda" in it, and a great deal of the same apparently hopeless complication, out of which, however, by sword and skill, the hero cuts his way successfully to the familiar chime of the wedding bell. (Dodd, Mead & Co., New York.)

The Crime of Sylvestre Bonnard is a thoroughly characteristic work of Anatole France, full of the nice characterization and the delicate shading in description and style in which M. France shows the skill of the trained French writer. The story is translated by Arabella Ward, and published very attractively by T. Y. Crowell & Co., New York.

ART

Messrs. J. C. L. Sparkes and Walter Gandy have prepared an interesting volume on *Potters: Their Arts and Crafts*. (Thomas Whittaker, New York.) Both text and illus-

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tration prove to us what we are sometimes in danger of forgetting, namely, that the potter's is at once the most unprogressive and yet progressive of all arts. Another and perhaps more important fact is also emphasized—namely, that this art is essentially human. Perhaps more than in any other we can here see the personality of the worker.

POETRY

Mr. William Edward Penney has published through Messrs. T. Y. Crowell & Co. (New York), the first collected edition of his poems, and has appropriately entitled them *Ballads of Yankee Land*. Between the covers of this book the reader will find much humor and pathos, but not so much rhythm or lasting literature. Mr. Penney seems at his best in dialect verse.

BOOKS FOR YOUNG PEOPLE

There is no indication in *At the Front*, by Oliver Optic, that this veteran author (William T. Adams) has passed away since the book was written, but there is something pathetic in the last words of his preface: "Again returning thanks to those who have encouraged my work for over forty years, I say adieu in order to finish the series." How many series had he not finished! It is said that over 2,000,000 copies of his books have been sold. Only Jókai, the Hungarian, surpassed him in literary fecundity. The present story is one of the war, and deals with the battle of Stone River and other thrilling incidents. (Lee & Shepard, Boston.)——Edward S. Ellis, in *The Days of the Pioneers*, tells with little literary art an exciting tale of the days of Simon Kenton and Daniel Boone. (H. T. Coates & Co., Philadelphia.)——A lively sea story, showing what happened to an adventurous boy in our great Civil War, is told by Mr. W. J. Henderson in *The Last Cruise of the Mohawk*. The fun of the book is rather clumsy, after the fashion boys seem to like—to judge by the stories they read voraciously; the plot is original and exciting. (Charles Scribner's Sons, New York.)

Young Denys is a story of the Napoleonic wars. It is half-way between a boy's book and a full-fledged novel. Its dialogue is too discursive, and, indeed, rather smothers the plot of adventure, which is in itself bold and stirring. The author is Eleanor C. Price. (E. P. Dutton & Co., New York.)

Barbara Yechton has acquired great popularity among younger readers by her "We Ten" and other books. *Derick* will maintain that popularity. It is a story of a very much alive little boy who has adventures and misadventures galore. The book is printed and illustrated with good taste. (Dodd, Mead & Co., New York.)

The writer who puts into attractive form the history and art of a city, and strings her facts and information, like beads, on a thread of a love story, wins a multitude of readers. This Mrs. Elizabeth W. Champney has done in the Witch Winnie series. "Witch Winnie" begins her history as an art student, and the cities of Europe have furnished the background for the impulsive, winning girl and her friends. *Witch Winnie in Venice* (Dodd, Mead & Co., New York), like its predecessors, shows the author's familiarity with the history of art.——Mrs. Champney has also written *Pierre and His Poodle*, illustrated by F. D. Stute, which the same house publishes, as well as *Elsie at Home*, and *Hannah Ann*. "Elsie at Home," the last of the Elsie books (which have now reached the third generation), shows Elsie surrounded by her grandchildren, her life closing in a healthy old age. "Hannah Ann," by Amanda Douglas, is the story of a little girl of 1846 who questions whether any one will live to see nineteen hundred. The last chapter gives a picture of the little girl riding in Central Park in 1897. The book is partly historic—just touching on political questions, and the change in social conditions in New York City between 1846 and 1897.

A bright story of happy Christmas times has been written by Grace Le Baron. (Lee & Shepard, Boston.) *Queer Janet* is the story of an unselfish little girl who had wealth, and what she did for a group of poor children.

The Wreck of the Circus, by James Otis (Thomas Y. Crowell & Co., New York), is a strong, healthy boy's story. The characters are few, and drawn with the sure, true hand of a man who knows boys and their method of reasoning. The action moves rapidly, and the whole story is confined to three days. It is dramatic, and has a moral not written out.

Evangelica, by "Apollo Belvedere" (published by the author), is intended as a serious book, showing the power of the human soul to overcome inherited tendencies; but the style is so grotesque that it is impossible to treat the book seriously.

MISCELLANEOUS

In these days of building associations, when each investor is inclined to be his own

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architect, a book that treats the whole subject of house-building, from the choosing of the site to the placing of the refrigerator, in terse, clear language, will be welcome. *How to Build a Home*, by Francis C. Moore (Doubleday & McClure Company, New York), is a book within the reach of every man contemplating the building of a home. Forms of contract, suggestions as to materials and methods of building, make the book valuable. It is not intended as a guide for those who can gratify taste irrespective of cost, but for the man of refinement and taste who must consider cost.

Mr. J. Fitzgerald Molloy is the author of an entertaining life of Peg Woffington, and he has written acceptably on other phases of stage history. In *The Romance of the Irish Stage* he has found a fascinating subject, and his anecdotes of Mrs. Woffington, Mrs. Abington, Tom Sheridan, Charles Macklin, Bellamy, Wilkinson, Foote, Faulkner, and many others are amusing in a high degree. Incidentally the book gives a lively account of social life in Dublin in the eighteenth century. (Dodd, Mead & Co., New York.)

Dr. Clarence Moores Weed, Professor of Zoölogy and Etymology in the New Hampshire College of Agriculture, has published, through the Macmillan Company of New York, an extremely interesting volume on *Life Histories of American Insects*. The book would not have been so interesting if the author's language had been more technical.

Literary Notes

—Ruskin readers may be interested in a volume about to be published, an arrangement of all the references to the Bible as found in Ruskin's writings.

—Professor George Herbert Palmer, Professor of Philosophy in Harvard University, is about publishing a book to be entitled "Self-Cultivation in English."

—The last addition to the Saracinesca series, "Corleone," deals with Don Orsino's adventures in the mountains of Sicily. Mr. Crawford introduces the Mafia as an element in the story.

—Under the title of "Fürst Bismarck nach seiner Entlassung," the first volume of an important work, edited by Herr Johannes Penzler, has just appeared. The work will include all the dispatches, letters, and interviews of Prince Bismarck since his dismissal, and also the more important newspaper articles supposed to be inspired by him.

—The pseudonym "J. H. Rosny" stands for the work of two brothers, MM. Boex. The elder had already begun to make a place for himself in literature before associating his younger brother with him. They were among those designated by the late Edmond de Goncourt as members of his future Academy.

—That well-known Greek scholar and lecturer on Greek art, Miss Jane E. Harrison, has just received a degree from the University of Durham. This degrèe is the more significant as it is the first indication in the University's history of an appreciation of feminine erudition. It may be remembered that Miss Harrison won the language scholarship at Cambridge.

—The London "Times" in England and Messrs. Harper & Brothers in America have announced that, toward the end of October, they would begin the publication of a weekly review entitled "Literature." The editor is to be Mr. H. D. Traill. The periodical is intended to be both an authoritative review of books and a comprehensive medium of literary intelligence.

—Mr. Anthony Hope Hawkins ("Anthony Hope") will begin his series of readings at the Lyceum Theater, New York City, on October 25. Mr. Hawkins's selections will cover a wide range, from the airy humor of "Comedies of Courtship," "The Dolly Dialogues," and "The Heart of Princess Osra," to some of the dramatic scenes of "Phroso," "A Man of Mark," and "The Prisoner of Zenda."

—The Rev. Dr. John C. Holbrook, of Stockton, Cal., now in the last half of his ninetieth year, has completed the manuscript of his autobiography, and it is now in press. It will be entitled "Recollections of a Nonogenarian; or, Life in New England, the Middle West, and New York, including also a Mission to Great Britain in behalf of the Southern Freedmen, with some California Sketches." It will be issued from the Pilgrim Press, Boston.

—Mr. Arthur Waugh, writing to the New York "Critic," says that every county in England and most of the parishes in Scotland have been enriched by their special novelists, but thus far Wales has lacked a satisfactory celebration. There are rumors, however, to the effect that the novelist of Wales is to come this autumn, and that he is a pseudonymous

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writer, "Allen Raine." His story is called "A Welsh Singer," and it is said that modern Cymric character is carefully sketched in its pages.

—The ten Saturday morning conferences of the New York City Comparative Literature Society will extend from February 5 to April 9, inclusive. The dates of the evening conferences will be determined later. The subjects of the morning conferences will be those earliest literary monuments in which the thoughts of different peoples touching the creation and government of the universe gradually crystallized. The four evening conferences will be devoted to comparative studies in the modern drama, French, German, Scandinavian, Spanish. The membership comprises now nearly two hundred persons. Professor Charles Sprague Smith continues to be the Society's Director.

—From the lately issued "Literary Anecdotes of the Nineteenth Century" we take the following estimate of Mr. Meredith by George Eliot:

"The Shaving of Shagpat" is a work of genius, and of poetical genius. It has none of the tameness which belongs to mere imitations manufactured with servile effort or thrown off with sinuous facility. It is no patchwork of borrowed incidents. Mr. Meredith has not simply imitated Arabian fictions, he has been inspired by them; he has used Oriental forms, but only as an Oriental genius would have used them who had been "to the manner born." Goethe, when he wrote an immortal work under the inspiration of Oriental studies, very properly called it "West-östliche"—West-eastern—because it was thoroughly Western in spirit, though Eastern in its forms. But this double epithet would not give a true idea of Mr. Meredith's work, for we do not remember that throughout our reading we were once struck by an incongruity between the thought and the form, once startled by the intrusion of the chill north into the land of the desert and the palm.

Books Received

For the week ending October 8

THE CHRISTIAN LITERATURE CO., NEW YORK

Bacon, Leonard W. A History of American Christianity. $2.

THOMAS Y. CROWELL & CO., NEW YORK

Mérimée, Prosper. Columba. $1.
Meyer, F. B. A Good Start. 75 cts.
Penney, William E. Ballads of Yankee Land. $1.50.
Browning, Robert. The Ring and the Book. Edited by Charlotte Porter and Helen A. Clarke. $2.
Daily Light and Strength. 75 cts.
Miller, J. R., D.D. Personal Friendships of Jesus. $1.
Otis, James. The Wreck of the Circus. 50 cts.
Arnold, Matthew. Poetical Works. $1.50.
France, Anatole. The Crime of Sylvestre Bonnard. $1.

DODD, MEAD & CO., NEW YORK

Pemberton, Max. Queen of the Jesters. $1.50.
Holdsworth, Annie E. The Gods Arrive. $1.25.
Schouler, James. Constitutional Studies, State and Federal. $1.50.
Maxwell, Helen B. The Way of Fire. $1.25.
Smith, G. Barnett. The Romance of Colonization: The United States.] [$1.50.
Champney, Elizabeth W. Witch Winnie in Venice. $1.50.
Merriman, Henry Seton. In Kedar's Tents. $1.25.
Hill, Headon. By a Hair's Breadth. $1.25.
Finley, Martha. Elsie at Home. $1.25.
Yechton, Barbara. Derick. $1.50.
Douglas, Amanda M. Hannah Ann. $1.50.
Champney, Elizabeth W. Pierre and His Poodle. $1.
Molloy, J. Fitzgerald. The Romance of the Irish Stage. 2 Vols. $4.
Gifford, E. H., D.D. The Incarnation. $1.75.
The Comprehensive Subject Index to Universal Prose Fiction. Compiled by Zella A. Dixson, A.M. $2.
Matheson, George, D.D. The Lady Ecclesia. $1.75.
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The Religious World

The American Board at New Haven

From a Staff Correspondent

If the meeting of the American Board which was held at New Haven last week is prophetic, the days of controversy are all ended, and henceforward there will be united and more aggressive work. The meeting was one of the largest which has been held for years, and the great theater in which the Board assembled was thronged at nearly every session. For the last time the venerable Dr. Richard S. Storrs presided, and it must have been a great delight to him to see the cause to which he has given so much time and labor in a condition of such harmony and hope. The papers of the Secretaries and the one presented in behalf of the Prudential Committee by Mr. Hall were able and dealt with concrete questions. Dr. Judson Smith, the senior Secretary, chose for his subject "The Success of Christian Missions." He spoke first of the criticisms against missions, and found them to be of four kinds: (1) That which assails the nature of the work; (2) that which touches the character and capacity of the missionaries; (3) that which insists that missionary methods are imperfect and often defeat the very end they have in view; and (4) that the whole movement has been a failure. Dr. Smith met every one of these allegations fairly, and clearly refuted them. The paper is worthy of wide circulation.

The paper presented by the Hon. J. M. W. Hall in behalf of the Prudential Committee put in clear relief the questions which are pressing hardest on the Committee. It asked what the Committee was to do when the enthusiasm of the Board demanded no retrenchment, and the gifts of the churches compelled it. An answer to the following questions was regarded as imperative:

> How far is the Board warranted in continuing the support of well-established and long-continued missions? Several of our missions have been established for over seventy-five years. The question is a fair one. It involves some radical changes in the principles of the mission work as at present conducted by the Board. But it should be fairly considered. Your Committee recognize the force of the claim made by some of the most valued constituency of the Board, that if, after sixty years and more of work in and support of a mission, during which at least two generations have been graduated from the schools, seminaries, and colleges of the Board, the mission is not capable then of taking care of itself, under such supervision as St. Paul gave in his mission tours, then there is something that needs careful revision and correction. It is a fair question, Will the time *ever* come when the missions of the Board will become self-supporting and self-propagating?

One of the best features of all the meetings followed the presentation of Mr. Hall's paper. It was an open parliament on the suggestions in the paper. While no one imagines that there has been any desire to cut off discussion in the way the meetings have been arranged, the fact is that there has been no such discussion. The setting apart of this hour was a long step in the right direction. Next year the time given should be three hours. This sentiment was very generally expressed, and a resolution looking to an executive session of the members next year was unanimously adopted. Nothing specially new was elicited during the discussion, but many side-lights were cast on an important subject, and, best of all, the real constituency of the Board was recognized.

There should be a decided change in two respects in the conduct of the annual meetings: there should be more time given to the missionaries, and more for spontaneous expression of opinion. This could readily be secured by cutting off the useless reports on the various fields, or at least so limiting them that there should be no such reports presented unless there is special need of them; and, in the second place, by giving a smaller place to special papers by the secretaries. Their papers are always valuable, but the real effort of the secretaries should be on their general reports, with now and then special papers as circumstances may demand. These slight changes would add materially to the value of the meetings.

Where all the addresses of the missionaries were of so high an order, it seems invidious to select any for special mention. Among those which especially impressed the writer were those of Mr. Ament, from China, Mr. Chandler, from Micronesia, and Dr. D. C. Greene, of Japan.

Among the short addresses which made a deep impression were those of Dr. Ward, of the "Independent," and the Rev. Howard S. Bliss, of Upper Montclair, N. J., the latter

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being an impassioned plea for a fuller personal consecration. One fact clearly brought out by the addresses of the missionaries was the essential need by the people among whom they labor for a real Gospel. We are sometimes asked, Why send missionaries to such lands as India and Japan? If they were not needed there, they would be needed in Africa, China, and Micronesia, where the degradation is deep and awful. This the address of Mr. Chandler, from Micronesia, made exceedingly vivid.

One of the most interesting and impressive hours in the meetings was that in which resolutions were passed looking toward suitable recognition of the heroic service of Dr. Marcus Whitman, one of the martyr missionaries of the Board. The fiftieth anniversary of his death will be celebrated the 29th of November, and the Board arranged for two memorial services—one in Boston and one in Washington, D. C. It also provided for representation at memorial services to be held at Walla Walla, Washington, and in Philadelphia the same day. Still further, it suggested that mention should be made of the services of Dr. Whitman to the cause of our country and the kingdom of God, in various Congregational pulpits on Sunday, November 28. The whole subject was presented by Dr. Weed, of Philadelphia, in an address of singular felicity and power.

Of course the interest of the meetings all converged toward the time when successors to Dr. Storrs and Mr. E. W. Blatchford should be chosen for President and Vice-President. A strong and representative Committee on Nomination was chosen, of which Justice Brewer was Chairman. That Committee resolved that its report should be unanimous, or no nominations should be made. After prolonged consultation, a unanimous conclusion was reached, and the Rev. Charles M. Lamson, D.D., of the Center Church of Hartford, was nominated for President, and Mr. D. Willis James, of New York, was nominated for Vice-President. The election was practically unanimous. In this case, as in so many others, a candidate not prominent in previous discussion won. Apparently President Tucker, of Dartmouth College, was the choice of the great majority of the members, but it was felt that his election might fan anew the fires of controversy, and his name was not pressed. Another very prominent candidate was Dr. A. J. Lyman, of Brooklyn, but he withdrew his name. Dr. Lamson, the new President, is pastor of a historic church. He is a graduate of Amherst, and had been a pastor in Worcester, Mass., and St. Johnsbury, Vt., before going to Hartford. He was the preacher at the National Council at Minneapolis four years ago. As a speaker he is clear and strong, as a man universally honored.

Mr. D. Willis James, the new Vice-President, is now a member of a Presbyterian church, and is a member of the firm of Phelps, Dodge & Co., of New York. His election is regarded as extremely felicitous.

Appropriate resolutions recognizing the eminent services of Dr. Storrs and Mr. Blatchford were moved by Dr. Charles R. Palmer and seconded by Dr. Lyman Abbott.

The special addresses which attracted most attention were those of the Rev. F. E. Clark, D.D., President of the Society of Christian Endeavor; Mr. John R. Mott, and the Rev. John H. Barrows, D.D. All spoke of their travels around the world and bore eloquent testimony to the character of the missionaries and the value of their work.

The sermon on the first evening was delivered by the Rev. Nehemiah Boynton, D.D., of Detroit. It was one hour in length, delivered without a note, and aimed to impress the truth that personal love to Christ must ever be the inspiration of the most efficient service for man.

It is doubtful if a larger communion was ever held in the history of the Board. The Center Church was thronged throughout all the deeply solemn service. Those who presided at the table and led the worship were the Rev. A. H. Bradford, D.D., and the Rev. George A. Gordon, D.D.

The number of corporate members present was the largest in the history of the Board—one hundred and seventy-three being in attendance.

The annual address of Dr. Storrs, which has been always anticipated as the crowning event of the meetings, this year was listened to with still deeper interest, because it was the last of his incumbency. It was less elaborate and more reminiscent than usual. When he arose to speak, the whole audience of three thousand people rose with him. He was deeply affected, and it was some moments before he gained complete control of himself. His address emphasized four points: viz., God has a providential purpose in this world; it can be realized only by means of the old Gospel; in the realization of that

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purpose the Anglo-Saxon race, and especially the American Republic, is to play a large part; if we would do our part, we must open our hearts to the guidance of the Holy Ghost. Dr. Storrs's references to those who had died during the ten years of his service as President were extremely beautiful, and greatly moved his auditors.

Under the leadership of Colonel C. A. Hopkins, of Boston, a determined attempt was made to wipe out the debt of $45,000. While the effort was not entirely successful, about $22,000 was subscribed, which leaves the debt so small that it will be handled without difficulty.

One somewhat vexed question concerned the election of women to corporate membership. The decision was that there is no legal obstacle to their membership on the Board. The question as to the expediency of such membership was not passed upon at this meeting, but was left for future consideration. One fact, however, is now perfectly established. Any association which chooses to do so may properly nominate women for membership on the Board. The Board decided that the educational work should not be given up, but rather should be given added emphasis.

A committee of fifteen was constituted to consider at length other questions raised in the paper presented in behalf of the Prudential Committee, such as the advisability of making certain missions independent, and possibly in time arranging for the withdrawal from fields now able to care for themselves.

A farewell session of peculiar interest ended a meeting of the Board which will long be remembered for its harmony and spiritual power. The very echoes of the controversy which at one time threatened the usefulness, and, indeed, the life, of the Society have all died away. The liberal and the conservative of five years ago sat side by side, and there was not even the suggestion of discord.

The reports from the field were nearly all encouraging. In every land where the missionaries are working real progress is being made. Only the financial burden causes anxiety; but with the return of better times there is reason to hope that the small debt may be wiped out, and the appropriations not only restored but substantially increased.

The American Missionary Association is holding its annual meeting in Plymouth Congregational Church, Minneapolis, this week.

Brotherhood of St. Andrew

First International Meeting

One of the largest and most enthusiastic gatherings of men ever assembled in the name of Christ has been for five days in conference in Buffalo.

The great conclusion of this week of international communion and service was on Sunday evening, and the great gathering of some six thousand people could not fail to recall the small beginnings of the St. Andrew's Brotherhood, now a world-wide institution, and one of the mightiest agencies for the spread of Christ's kingdom among men. It originated in an effort made some twelve years ago in St. James's Church, Chicago, to interest young men in practical Christian work. Mr. James Houghteling, its originator, is still its President, and in these few years he has seen the Brotherhood, with its simple rule of prayer and of service, spread from St. James over Chicago to the whole United States, and finally to Canada, England, Scotland, South America, Australia, and Jamaica. Thirteen hundred men, representatives of the great body of the Brotherhood, were in constant attendance upon its sessions. Many of these were clergymen, and there were eight to ten bishops present.

Among the distinguished guests from abroad were the Bishop of Rochester, England, the Bishop of Jamaica, the Bishop of Niagara, and the Rev. Charles Gore, D.D., Canon of Westminster.

At the Quiet Hours of prayer and meditation with which the members of the Episcopal Church are wont to preface their larger ecclesiastical gatherings, the Rev. Charles Gore, D.D., was the conductor. The services were in St. Paul's Cathedral, which was crowded to the doors. It was a most impressive scene when, the Canon having outlined the order of the service, the hymn, "Jesus calls us o'er the tumult of the world's tempestuous sea," was sung by the voices of over a thousand young men. Canon Gore took as his subject "The Freedom of Service." His method consisted in reading and explaining a few verses of Scripture and then calling his hearers to personal meditation and silent prayer. These silent pauses throughout the afternoon, when so large a body of young men were seeking individually to consecrate themselves to the spread of Christ's kingdom among men, and the sight to be seen when, on the third day of the Convention, the

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same body of men, over twelve hundred strong, went to St. Paul's Church to receive together the administration of the communion, will not soon be forgotten by those who were present.

The Convention sermon was preached by the Rt. Rev. William C. Doane. He performed this pleasing duty as the representative of the Presiding Bishop of the United States, Bishop Williams, who was unable to be present. He came, he said, to speak neither of details, results, statistics, nor methods, but in behalf of the principles which the Brotherhood held, and the purposes toward which it worked. The purpose, the spread of the kingdom of Christ among men, was sought along the lines of great principles. Not to "die and be saved, but to live and save others" was the motto of the Brotherhood man. He seeks to affiliate himself by effectual working with every great movement for the social as well as moral and spiritual elevation of mankind. The Brotherhood holds that each man is a talented man whether his talent be one or five or ten. It is a talent which must be used, whether in physical ministration, in social service, or in the elevation of the souls of men.

Canon Gore was a frequent speaker during the earlier sessions; towards the last he was ill and unable to be present. In a notable address on the Employer and the Employee, he said that the Church had in the past been lamentably deficient in the exercise of its great powers in favor of the workingman, and had failed to appreciate the value of its influence in those social questions which tend to the elevation of mankind. In England, and, as he believed, in America, the Church now felt that nothing human could be alien to the purpose of the Son of man. He believed that in time to come Christ's redemption will be made effective in shop and in slum, in legislative hall as in church, until His prayer be fulfilled, and the divine will be done on earth as it is in heaven.

The conference on the topic of Prayer and Service was of special value to Brotherhood men on account of the fact that one of their number, Dr. W. C. Sturgis, of Yale College, made these the leading address of the Convention. The subject "What is Prayer?" was assigned to him. Assuming that prayer is both philosophical and reasonable, and that its value needs not to be proved to an audience of intelligent men, he defined prayer as petition and action not alone, but as life itself; its object the awakening to life and energy of souls dead and inert. Communion, petition, action, and life are the four separate forces which together make up prayer. The Bishop of Rochester, and M John W. Wood, Secretary of the Brotherhood in the United States, respectively treated Prayer, Service, and the practice of both.

One other address must be noted as a real event of the Conference. It was given by John R. Mott, Chairman of the Executive Committee of the Student Volunteer movement. After traveling 60,000 miles, since the last Convention, in the interest of the spread of Christ's kingdom, he came to tell his hearers that there are still over one thousand millions of people who have never heard of Christianity, *the* religion of the world. Yet he believed that the great war against immorality, superstition, crime, and degradation could be fought, and the whole world brought to a knowledge of Christ. To know the needs of their fellow-men, to pray, to give, and to go where duty calls, was the fourfold duty which he impressed on Brotherhood men.

"What are the Conditions of True Social Progress?" To the discussion of this great question on the afternoon of Sunday, the people of Buffalo came, and filled every available inch of standing-room left by Brotherhood men in the large Music Hall. Bishop Whipple presided, and in introducing the speakers said that the subject was near to the heart of all those who love our Lord Jesus Christ. In conversing last summer with Gladstone, the distinguished statesman and churchman had said: "When I see the way the Church of England is to-day working for social reform, how she is becoming the Church of the people, and compare the present state of things with her condition when I was a boy, I can only say with awe, What hath God wrought!"

Bishop Satterlee, of Washington, outlined the progress made by sociology while the Church stood aside and looked on as the new science analyzed and studied, but did not create. It dealt with man's environment rather than with man's self. Now that the Church is awakening to her duty, she is seeking to supplement the work of the Socialists. If the Americans, the best fed and housed people on the face of the earth, are discontented, may it not be that they are beginning to realize that something besides environment is necessary? Perhaps this unrest is an unrecognized hungering and thirsting after righteousness. Sin and laziness cannot be quarantined, and the Church has learned that

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true social progress cannot be gained save by considering souls before bodies, and esteeming moral character beyond material values. Without the highest ideal true moral progress cannot be attained, and the Church of the ages has no right to lower the standard set by its King himself. No man can be a true reformer until he works for the development of character through the power of Christ. The Christian, a citizen of the great kingdom of heaven, is the truest citizen of the world.

Mr. Jacob Riis was introduced by Bishop Whipple as a member of the "Church of the Resurrection." Justice, he said, is the summing up of all conditions of true social progress in one powerful word. In a brilliant address he described the untoward social conditions that prevail in the slums of New York, and outlined the methods that have been pursued in their amelioration.

The Bishop of Rochester spoke of the work among the slums of London, of which his ancient parish church of Southwark is the center. In his view, faith in humanity is the elementary principle which will elevate the social conditions of men in London or in New York. The fact was noted that in his great South London Cathedral a window is being placed, dedicated to the man who was once driven to preach on the pavement outside its gates—John Bunyan, who will take his place with Bishop Andrews in this temple of the patron saints of Anglicanism.

Devotional meetings closed, as they began, the first International Conference of the Brotherhood of St. Andrew.

The Lutheran Convention

The Lutheran Convention, whose sessions were held in Erie, Pa., beginning Thursday, October 14, represented one of the strongest religious bodies of our country; indeed, few who have not studied the facts are aware that the Lutherans outnumber both the Episcopalians and the Congregationalists. The increase of the denomination has been astonishingly rapid. During the last decade it has grown in the United States nearly sixty-eight per cent. It has nearly 6,000 ministers, 9,000 churches, and not far from 1,500,000 communicants in this country. There are four general bodies of Lutherans, and several smaller ones. In the General Synod and the United Synod of the South, English is the official language; in the General Council and the Synodical Conference the language is German and Norwegian. It will be seen that, while the Lutherans are very numerous, they are divided, like the great Baptist, Methodist, and Presbyterian bodies, and yet they are not rivals of one another. It is confidently believed that the movement towards unity is very rapidly growing. The Lutheran churches in this country are doing a large missionary work. Five Mission Boards presented their reports at these meetings. Six Deaconesses' Mother Houses also made reports. As the years pass English will no doubt become the universal language of the Lutheran churches, and then their relation to the religious and political life of our time will be more clearly appreciated by members of other ecclesiastical bodies.

Death of Dean Vaughan

The Very Rev. Charles John Vaughan, M.A., D.D., Dean of Llandaff, died at Llandaff on the evening of October 15. For the last few years Dr. Vaughan has been living in quiet, but for many years before that he was one of the most conspicuous figures in the Church of England. He made the old Temple almost to rival St. Paul's and Westminster Abbey in interest. He was educated at Rugby and at Trinity College, Cambridge, and was one of the most brilliant scholars of his time. He was settled first at St. Martin's, Leicester, and afterwards became Head Master of Harrow School, where he remained until 1850. In 1860 he was offered the Bishopric of Rochester, which he declined. For nine years he was Vicar of Doncaster, when he was appointed Master of the Temple in London. In 1879 he was made Dean of Llandaff, but this did not interfere with his position in London. He was a rare scholar, especially in Greek and Latin, and one of the most accomplished men of his time. Many regarded him as the finest preacher in the Church of England. He belonged to the broad school, and will long be remembered as a spiritual companion of Dean Stanley, of Westminster. He was born in 1816, and consequently was eighty-one years old at the time of his death.

The Congregational Union of New York and Vicinity has resumed its weekly meetings in the Bible House. The meeting last Monday morning was devoted to the reports of the American Board meeting held in New Haven last week.

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Correspondence

Conditions of Church Membership

To the Editors of The Outlook:

I observe your statement in The Outlook of October 9 (p. 394) that "there is no denomination of Christians, except the Unitarians, that affirms that there is no formal creed or doctrinal tenet or tenets to which its members are expected to adhere in addition to the Scriptural requisite of faith in Jesus Christ." As your statement is general and not confined to America, I am moved to say that it does not apply to the Congregationalists of Scotland. In the Constitution of the Congregational Union of Scotland, up to 1895, there was not even an approach to a doctrinal statement, and the Union had never promulgated any confession of faith. In the act of uniting with the Evangelical Union, in the year named, it was agreed to prefix a very brief statement of a few lines embodying certain doctrinal affirmations with the explicit statement that this affirmation was not to be understood, and was never to be used, as a test of membership in the Union. Within the Constitution itself it was affirmed that "the Union shall comprise churches of the Congregational order in Scotland whose membership consists of those who confess their faith in Jesus Christ as their Saviour and Lord." The same article goes on to say that "the Union as such does not require formal subscription or assent to any doctrinal creed." In the prefatory note above referred to the opening words are: "While the Churches now entering into union do not require formal subscription or assent to a doctrinal creed from their ministers or members," etc.

Nor do I know of any Congregational church in Scotland which demands from any applicant for membership the avowal of any creed or confession; while all are understood to demand from those who enter their membership that they profess a personal faith in Jesus Christ as their Saviour and Lord.

It is true that many of the Congregational churches have embodied in their trust deeds (a purely legal document, having to do with the holding of the land on which a church is built) a more or less detailed doctrinal statement. But this has never been used as a test of membership in the church, and is almost universally ignored. The same facts apply, with slight variations, to English Congregationalism as a whole. I may also add that on my coming to America I was amazed, as well as disappointed, to find that Congregationalism here is further back in this matter than almost any other denomination, in that it has become the custom for so many of our churches to demand that on entering into covenant with the church new members must conform to certain doctrinal tenets described as the "confession of the church." A collection of the various "confessions" employed among our churches would be variegated and interesting. But the variety is, unfortunately, preferable to the adoption of any so-called model confession, suggested by any central authority whatsoever. I have come to understand the historical origin of this custom in American Congregationalism, but do not cease to regret it. That any Church should add any formal condition of communion to that of faith in Jesus Christ as Saviour and Lord, and a life conforming thereto, seems to me one of the most potent causes of disease in Church history, whether ancient or modern.

W. Douglas Mackenzie,
Chicago Theological Seminary.

"The American Voice"

To the Editors of The Outlook:

In talking with English people abroad I have often stoutly denied the wide prevalence in this country of the flat, nasal speech attributed by them to Americans. My associations having been mostly among those who were comparatively free from this defect, I thought I was telling the truth. Examples met with here and there I really regarded as exceptional, survivals of a by-gone time or indications of limited opportunities and narrow culture. After a summer spent in a seashore resort frequented by people from many parts of our country, I have realized how widespread is that nasal quality of tone which our English cousins associate with the Yankee of the comic stage. It is often accompanied by a drawling, almost whining pronunciation. This kind of speech is so trying to a sensitive ear that one naturally asks, "Is there no remedy for it? Must it go on from one generation to another, transmitted from parent to child, from teacher to pupil? Why is it that parents who take great pains to secure for

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their children a pure accent in the French and German languages are utterly careless as to the quality of their English speech? Should not the first place be given to the native tongue? When sure that a good foundation is laid in English, let our children go to Hanover for their German, to Paris or Tours for their French. One meets with persons who occupy good positions as teachers of youth, whose grammar may be faultless, but whose tones and accents are unfit to serve as models. How is it that teachers of vocal culture do not seem to strike at the root of this evil? One must believe that the American ear is very dull. Yet we are said to be quick in the acquirement of foreign languages. It seems to me that in every kindergarten normal school there should be a special training of the youthful teachers in purity of tone and accent. Thus the rising generation might gradually improve in the use of our dear native tongue. The voices of children as usually heard in school exercises, on the playground, on the beach, jar on the ear like the discords of barbarous music. One might go on to other instances of ill-treatment of our language. We laugh at the cockney misuse of the letter "h." Here it would seem that "r" is a misused letter, slurred in many words and unduly accented in others. We constantly hear "cha-acter" and "ca-iages" mentioned without a trace of the "r" in these words, while those who have slurred it seem to strive to make amends by doubling the "r" with a guttural sound in "arrt" and "deparrtment." I am told that opinions differ as to this last; but enough has been said to show how one observer regards the matter. L. X.

Good English

To the Editors of The Outlook:

Is it not our public-school system rather than the teacher or parent that is responsible for the prevalent lack of good English? That system's educational aim is apparently theory, not practice. It requires from its pupils good recitations and examinations—that is, correct answers to given questions—and it requires little else. Therefore, we see high-school graduates who know grammar well, as far as the contents of text-books are concerned, yet who break, habitually, the rules they are so familiar with; graduates who have studied English literature and are familiar with its choicest gems, yet whose use of English is unpardonably faulty and slipshod.

What can the poor teacher do? Over crowded with pupils and work, she must strain every nerve to meet the system's present requirements. She does what she can for her pupil's speech, but it is impossible for her to give the time and care necessary to produce appreciable results. Let the system be changed, and the use of proper English by pupils be required; let the language of the child from the time he enters till he leaves school be subjected to a most thorough supervision, *time* being allowed all through the school-day for that purpose; let the child understand that he will not be promoted if his use of English falls below a certain standard, and who can doubt what the result would be

Little can be expected from parents. People who have never used proper English themselves will never train others to do so.

For my part, I should prefer my son to leave school with a correct and graceful habit of speech and no theoretical grammar than to know any number of rules of grammar which he never applied. H. J.

Los Angeles, Cal.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

I appreciate your kindness. The editorial *ought* to have been helpful to me, but I am troubled when I read that Judas said, "I have sinned," confessed, made restitution, and yet was, is, lost! Mr. Moody, in a recent talk in Boston, laid great stress upon *confession*. Will you sometime in The Outlook give your ideas about the matter? Shall one open his inner life to the world, because otherwise he seems better than he is? Isn't he a hypocrite if he allows people to think better of himself than he really is? Mr. Moody said that public sins should be confessed publicly; but suppose a family history would be unveiled by a public confession, would that be right? For instance, suppose, because of wrong feelings towards an individual, flowers were not allowed to be sent upon an occasion, and thereby many were grieved. How can the wrong be confessed except through the newspapers? Would it be right to make such a public confession? But if the soul couldn't be saved unless such confession was made, it ought to be done. I feel that I ought not to tax you to answer me personally, and I trust that you will pardon me for presuming once more to write you.

M. E. S.

The rule on this subject is given in James v., 16. Such confession is required by the law of love for the healing of offenses and

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removal of obstacles to good will. The principle of it is that the plaster should cover the sore; no sore, no plaster. Confession with repentance is always salutary; without repentance, never. Whether Judas really repented we do not know. "The least said soonest mended" is a maxim often applicable, as in your reference to the flowers. When words are inconvenient or explanations difficult, acts can speak as well, and confession be made by change of conduct. Hypocrisy is not in allowing, but in wishing, others to think too well of us. Over-concern for what others think of us is a species of self-conceit, an undue estimate of our own importance. Never bring skeletons out of family closets, or obtrude private matters upon public notice through the newspapers or otherwise. Finally, follow the counsel of Ecclesiastes vii., 16.

1. Please tell me the best history, at once philosophical and detailed, of Austro-Hungary. 2. What are the best novels of Maurus Jokai, and is there a good biography in English of this "Hungarian Victor Hugo"?

STUDENT.

1. No history has yet been published which will adequately meet your wishes. Vambéry's "Story of Hungary" and Maurice's "The Revolutionary Movement in Italy, Austria, and Hungary" (both to be had of Messrs. G. P. Putnam's Sons, New York) afford interesting and instructive reading. 2. Only a few of Jókai's many scores of novels have been translated. "Black Diamonds," "Eyes Like the Sea," and "Timar's Two Worlds" give a fair idea of his work. We know of no biography; there have been many biographical articles.

Allow me to ask as to what ministerial courtesy requires: 1. If I recognize a ministerial brother in attendance at a funeral service at which I am called to officiate, does courtesy or propriety require me to invite him to participate in the service, unless I know that he has been specially invited? 2. In returning to visit families in my former parish, does courtesy require me to call first on the present pastor, my successor? I am a young pastor and ask purely for information.

N. B. G.

1. In almost every case assume that you only have been asked because you only were wanted. In case of doubt take no action without first referring to those who have put you in charge. 2. No.

1. Are the Old Testament Scriptures, as we now have them, identically the same to which Christ referred when he said, "Ye search the scriptures because ye think that in them ye have eternal life," etc., etc.; and to which Paul also alluded when he wrote, "Every scripture inspired of God is also profitable," etc.? 2. Is it any evidence of the infallibility of the Old Testament that Christ and the Apostles may have quoted from them without questioning their accuracy?

G. R. G.

1. Yes. 2. No. Quotation certainly ascribes authority to the matter quoted, but such an ascription requires revision when we find in Hebrews i., 8, 9, a royal epithalamium, or nuptial hymn, in Psalm xlv., quoted in proof of the divine Sonship of Christ.

Kindly tell me what is the date of the several Gospels as fixed upon by the weight of authority.

S.

Dr. Sanday in England and Dr. Harnack in Germany, than whom none stand higher, give the following dates; Sanday, the period between 60 and 80 A.D. for the composition of the first three Gospels, and about 90 A.D. for the fourth. Harnack, for Mark, the period between 65 and 70 A.D.; for Matthew, 70 to 75; for Luke and Acts, 78 to 93; for John, 80 to 110; soon after which he thinks the fourfold Gospel was edited in its present form, adding to Mark the ending xvi., 9–20. Critical conclusions are certainly tending to such a result, but it cannot yet be regarded as "fixed." See Dr. Bacon's article on the subject in The Outlook of May 8, 1897.

Kindly inform me what special course of study it is necessary for one to pursue in order to become a librarian, and greatly oblige

G. B. G.

There is a two years' course of study at the Pratt Institute, Brooklyn, and a three years' course in connection with the State Library at Albany, N. Y. For particulars address a request to either or to both, with a stamp for reply.

Can you give me an idea of the proportion of Baptist churches in England that are "open communion," and whether they are the more influential in point of number and education?

E. D. B.

Far the larger number (we cannot speak numerically) are such. In a number of them, some of which are large and influential, immersion is not prerequisite to membership.

I have always supposed that Amiel's "Journal Intime" was, as we have it, a translated book, that Amiel wrote it in French—his own language—and that it was translated into English. Am I right, or am I mistaken?

E.

You are right.

Please answer this question for one who earnestly desires to find the sure way of salvation. Is not constant and sincere prayer helpful to save

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from sin, and one of the ways that God blesses and by which he saves such as seek him?

M. M. B.

The unvarying testimony of the Christian consciousness is expressed in the lines of an old hymn:

Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice
And cry, Behold, he prays!

Compare Acts ix., 11; x., 4; Ephesians vi., 18.

Please inform me of a general Philosophy of recent date, similar to the Cosmic Philosophy by Professor John Fiske, 1874. M.

We do not know any such. Mr. Spencer, whose philosophy Mr. Fiske expounded, has recently completed the publication of his system in the third volume of his "Principles of Sociology."

H. J. S.—You misunderstood our answer, October 2, to your query about the children of the devil. The point of it was that the Hebrew idiom describes affinity of character as a filial relationship. That is, calling a person "a child of the devil" simply meant that his character or spirit was devilish. This seems to be about the same as your own view, that such a person was a child of the devil spiritually.

Anent the lines, "Look not mournfully into the past," etc., quoted by "Reader," and which are found in Longfellow's "Hyperion," Bayard Taylor in his "Views Afoot" has this to say: "St. Gilgen was also interesting to me from that beautiful chapter in 'Hyperion,' 'Footsteps of Angels,' and on passing the church on my way back to the inn I entered the graveyard mentioned in it. . . . Behind the church . . . stood a small chapel. I opened the unfastened door and entered. . . . A little shrine, adorned with flowers, stood at the other end, and there were two tablets on the wall to persons who slumbered beneath. I approached these, and read on one of them, with feelings not easily described—" Then follow the lines quoted. F. T. C.

In The Outlook of August 21, 1897, the question is asked by "E. W." where the writer can find quotation:

"So I live, you see,
Pass through the world, try, prove, reject, prefer,
Still struggling to perfect my warfare," etc., etc.

Up to this date I do not notice an answer, and take the liberty to inform the writer that the quotation is from Robert Browning's "Easter Day," about the middle of the last canto.

G. W. P.

Can any of the readers of The Outlook furnish a copy of a little poem which represents three maidens making choices in life? After many years they meet again; the first two have realized their wishes, but have found only disappointment. The third, who had chosen to be loved, says: "I have been loved, and I am satisfied."

G. L. McC.

Can you tell me where to find the poem which begins as follows:

"A thunder-storm, the eloquence of heaven,
When every cloud is from its slumber driven,
Who hath not paused beneath the hollow groan,
And felt an omnipresence around him thrown,"
etc.? O. P. H.

Can you name the author of the following quotation: "I expect to pass through this world but once; any good thing, therefore, that I can do, or any kindness I can show to any fellow human being, let me do it now. Let me not neglect or defer it, for I shall not pass this way again"? J. M. C.

Where can I obtain the lecture used by Dr. Quackenboss in New York some twenty-five years ago, in Mrs. Jarley's Wax Works? Or, if that lecture was his own and never published, where can I find a good one? B. F. C.

The Lake Mohonk Platform

Some account of the annual Indian Conference at Lake Mohonk will be found in another place. The following is the "platform" adopted:

The Lake Mohonk Indian Conference during the fifteen years of its existence has seen vast changes for the better in the condition of the Indian. In this period the education of Indian youth has been systematically undertaken by Government (the appropriations for this purpose having increased one hundred and thirty fold); this education has been, for the most part, freed from anomalous alliance with religious bodies, has been steadily elevated and made more efficient by improved methods under a competent superintendent, and has become more and more industrial in character; the Civil Service Reform has been extended to nearly all subordinate officials who have to do with the Indian; corruption and fraud in the purchase of Indian supplies are largely a thing of the past. Congress has given unwonted attention to Indian reform, and has framed wise laws for securing the Indian his lands in severalty, thus breaking up the tribal relations and protecting him from injustice and securing order. Indian wars seem to have ceased, while the religious bodies of this land have increased their missionary effort, and brought the larger part of the Indian tribes under the influence of the Gospel.

The most recent advance made has been in the line of an effective extension of law for protecting the Indian from the liquor traffic, and in the great reform inaugurated in the government of the Indian Territory.

We congratulate the United States Government on the success of the Commission appointed to treat with Indians in that Territory, and we

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are glad that Congress has decided, by legal enactment, to put an end to the unhappy condition of affairs there, and to establish a government essentially territorial in the Territory.

In view of all these facts, it is plain that the civilization of the Indian is steadily advancing, and that our great task must be to see that the machinery already provided to secure this end be kept at work and be rightly worked. We have the following suggestions to make:

1. This Conference urges that the Civil Service Reform should on no account be impaired in its efficiency in Indian matters. There is reason to fear, however, that there is a failure in some quarters to enforce the law both in its spirit and letter; and there are abuses remaining on certain of the reservations which a strict application of the law would remedy.

2. The severalty law has already proved itself a great blessing to the Indian, and we are convinced that the time has come when certain of the existing agencies should be discontinued, both for the better progress of the Indian and in order to save the people of the country a needless expense.

3. It is recognized that the issuing of rations to the Indians is a great injury, pauperizing them and destroying their energy and character. We again affirm that in all cases where such rations are not issued under treaty obligations, wherever such action can be taken, they should speedily cease, and that it is most desirable that, as rapidly as possible, treaty rights or contracts which require the issuing of such rations be modified, so that National obligations to the Indians may be met in less objectionable ways.

4. We recognize the great value of industrial education for the Indian, but it is plain that while we teach him habits of labor and ways of work, it is necessary also to help him to find a market for the results of his industry.

5. We commend the admirable system of the present Superintendent of Indian Education, and we think that it should be continued.

6. We reaffirm our conviction that Government appropriations to contract schools, under the control of any religious body whatever, should cease without further delay.

7. During past years the friends of the Indian have been repeatedly obliged to raise considerable sums of money (this year amounting to over six thousand dollars) to defend in the courts of law the rights of the Mission Indians of California, although such defense was conducted in the name of the Government. Since this is a matter which properly belongs to the Government, we urge upon it to make adequate provision for such legal defense in any emergency which may arise.

8. Recognizing the success of the effort of Dr. Sheldon Jackson to introduce domesticated reindeer among the Eskimos of Alaska, we urge Congress to increase the appropriation for this purpose. We request it also to furnish better postal facilities to missionaries and others in Alaska, using the reindeer, if necessary, for winter service.

9. We earnestly renew our request that the number of field matrons be increased, and that an additional appropriation be made to cover their needful expenses and supplies, believing that their work is vital in its influence on Indian homes.

10. We recognize the wise liberality of the present Secretary of the Interior in restoring to the Indian youth of the State of New York the privilege of education at Hampton and Carlisle.

11. In the progress of events a new emphasis must now be laid on the importance of religious training for the Indian. All doors are open as never before for him to receive the uplifting influence of the Gospel.

We call upon Christian people of this land, and especially upon the missionary societies, by no means to diminish but rather to increase their missionary efforts, and to seek to win the whole Indian race as speedily as possible to accept the Christianity which is the strength and blessing of this Nation.

Bits of Fun

Its Use.—Teacher—What do you know about a kangaroo? Boy—It has a pouch. "What does it do with it?" "When it is hunted it gets inside."—*Pick-Me-Up.*

"Don't go by fust impression," said Uncle Eben. "Whah'd folks be now ef de man dat diskivered de oystuh hadn't stopped ter pry open de shell?"—*Washington Star.*

A Side Interest.—"Where is your son Robert?" "He's the left half-back of the Cornyale Football Team." "Then he's attending college?" "Yes, incidentally."—*Cleveland Plain-Dealer.*

"I can say for myself that I never have been mean enough to get another woman's cook away from her." "Neither have I; but I must confess that once or twice I have tried to work our cook off on some of my neighbors."—*Chicago Record.*

After trying for half a day to learn to ride his new bicycle, the slim-legged bookkeeper carried it up to the attic and thrust it in among the cobwebs. "I shall have to charge that machine up to profit and loss," he said, with a dismal sigh. "I never can make it balance."—*Chicago Tribune.*

Says the "Private Diarist" of the "Cornhill Magazine:" "Apropos of my remarks on the sometimes conflicting ideals of religion and gentlemanliness, a lady sends me an amusing anecdote of a friend who bewailed to her the loss of a somewhat ill-bred but extremely wealthy neighbor who had been very liberal in his help to her country charities. "Mr. X. is dead," said she; "he was so good and kind and helpful to me in all sorts of ways! He was so vulgar, poor dear fellow, we could not know him in London; but we shall know him in heaven."

The Rt. Rev. George Herbert Kinsolving, assistant Episcopal Bishop of Texas, is a giant of six feet four inches, and walks along with an easy stride that always excites attention. One morning he was hurrying along a street in a strange city, wearing a big slouch hat, when a newsboy, who had been following him with great curiosity, at length called out: "Say, mister, be you Buffalo Bill?" "No, my son," replied the Bishop, as his eyes twinkled with merriment; "I am Texas George."—*Exchange.*

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